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THE

MORNING AND EVENING SACRIFICE.

"Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice."—*Psalm* cxli. 2.

"Offer the sacrifices of righteousness, and put your trust in the Lord."—*Psalm* iv. 5.

"Offer unto God thanksgiving."—*Psalm* l. 14.

THE

MORNING AND EVENING SACRIFICE;

OR,

PRAYERS

FOR

PRIVATE PERSONS AND FAMILIES.

BY THE AUTHOR OF

"THE LAST SUPPER," "FAREWELL TO TIME," AND "THE LIVING TEMPLE."

Thomas Wright, of Borthwick, Scotland

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PREFACE.

THE author of the following work had no intention, when he formed its plan, of carrying it to the extent in which it now appears. He thought only of writing a comparatively limited number of prayers, adapted to some of the most important occasions, and for the benefit chiefly of those in whom he has a particular interest. He found the composition of these, however, so pleasant and useful an exercise to himself, that he was induced, gradually, to continue the work, till it assumed its present enlarged form.

Of the utility of Books of Prayer it is surely not necessary to say much,—whether they be viewed as intended for private persons only, or for families. Of the former, there must always be a considerable number, who, from want of habits of regular thought, are altogether destitute of the power of performing

their private devotions in a satisfactory manner, without the help of some manual. There are others who do not want the power of carrying on a train of thought, who would yet gladly take advantage of any written prayer, suited to their situation, for the purpose of having such thoughts suggested to them as it might be becoming in them to indulge, when performing so solemn a duty as that of holding communion with God. And, in the last place, a Book of Prayer may be considered as useful, like any other religious work, merely from its power of exciting pious thoughts in the mind of him who peruses it, although he may not find it necessary to be actually used by him in the duty of prayer.

If a manual of devotion, however, be thus useful, even to private persons, it must, in by far the greater number of cases, be quite necessary for those who are to conduct the devotional exercises of families; because it is evident, that there are but a few persons who would undertake, without such a help, to confess before God the wants and feelings of others,

however they might be disposed, in their own private requests, to pour out their unpremeditated wishes before the Father of Spirits.

The author, however, is not certain that the qualities which ought to characterize a prayer have been distinctly stated in any of our treatises on composition, or are generally understood. In most of the devotional works which he himself has perused, one or other of two faults is found,—either the different parts of the individual prayers have no perceptible relation to each other, and appear as entirely detached effusions,—or, by a contrary fault, they are connected with a formality and precision, which give to each prayer the appearance rather of a short treatise upon some moral or religious topic, than that of an expression of devout feelings in the presence of God.

It is the opinion of the author of this work, that a prayer is composed upon the most perfect plan when it is free from both these errors,—when formality, and a regular deduction of consequences, are

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TWO DISCOURSES

EXPLANATORY OF

THE LORD'S PRAYER.

MATTHEW vi. 9. "After this manner pray ye."

DISCOURSE FIRST.

MATTHEW vi. 5. *And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.*

6. *But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.*

7. *But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.*

8. *Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.*

9. *After this manner therefore pray ye: Our Father which art in heaven; Hallowed be thy name.*

10. *Thy kingdom come. Thy will be done in earth, as it is in heaven.*
11. *Give us this day our daily bread.*
12. *And forgive us our debts, as we forgive our debtors.*
13. *And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

In the beginning of this passage, our Saviour corrects two errors into which mankind are extremely apt to fall in their acts of devotion. In the first place, it has been the misfortune of men in every age to make even their acts of solemn piety subservient to the nourishment of their feelings of vanity, and either to perform their devotions so as to be seen of men, or at least to flatter themselves when they are in communion with God only, with the idea of the praises which they would obtain, if their secret prayers were observed by mankind. Our Saviour's first direction, therefore, regards the importance of suppressing, when we appear before God, every feeling of vanity or ostentation, and of thinking only respecting the greatness and omniscience

of that Being to whom our prayers are offered. His direction upon this topic is thus expressed at the 5th verse:—"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

There is, however, another mistake into which men have always been prone to fall. Considering the act of prayer as a species of service which they pay to God, they are disposed to believe that they shall be more certain of acceptance, if they avoid no labour in the performance of this duty. They are apt, therefore, to flatter themselves with the idea, that, by repeating their petitions, they must either prevail by their importunity, or become meritorious by their perseverance; and, forgetting that it is to the state of the heart chiefly that God looks, they have generally been more attentive to the number of their words, than to the humility, and

fervour, and devout temper of their minds. This therefore was another error, which it became our Saviour to correct; and he has accordingly thus expressed himself at the 7th verse:—"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking: be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him."

These directions were obviously of the very highest value,—most congenial to the views of Him who came from heaven to purify and elevate all our feelings,—and marked by all that excellence which ought to characterize any instructions that came from the mouth of the Son of God. This, however, was not all that our Saviour did for perfecting the devotion of his followers; for, having given these directions respecting the manner in which our acts of piety should be performed, he proceeded to exemplify his precepts, by furnishing a model of prayer. This is what is commonly called the Lord's Prayer; and we are only expressing the universal opinion of the Christian world, when we say, that it is not possible to con-

ceive any prayer that could have been in all respects more worthy of the high character of Him who recommended it,—more adapted to the endless variety of conditions in which our nature is placed,—or more fitted to awaken those feelings of pure and elevated piety, which should always attend us into the presence of our Creator. This Prayer has accordingly been used by Christians in all ages, as the most perfect expression of their wants; and as we now employ it in our addresses to the Throne of Grace, it will continue to be used with the same blessed effect, till that heavenly kingdom, which it has so beautifully taught us to desire, shall fully come.

It is important, in the highest degree, to be assured, that, in this instance, we have the very expressions which our Saviour used, and in the very order in which he arranged them. With respect to many of his discourses we have not this certainty; because the different Evangelists have evidently recorded them with some diversity of expression, though without any material difference of meaning. But it is remarkable, that the Evangelists have maintained a perfect uniformity in the lan-

guage they have employed in recording this Prayer. There is also a perfection in its arrangement as a whole, which excludes every supposition either of alteration or of defect; and in this instance, therefore, we have the very delightful assurance, that we are not only adopting the meaning of our Lord when we use this Prayer, but that we are employing the very expressions which he saw fit to recommend as the vehicle of the petitions of all his followers.

No exercise, therefore, is likely to be more profitable than that of examining, with devout attention, the different petitions of which this prayer is composed. Such an examination, it is probable, will reveal to us the very spirit of that wisdom by which our Saviour was distinguished; and there is a want of perception as to the excellence of this Prayer, originating in our early and constant use of it, which it is most desirable to have removed from the minds of all Christians.

Before proceeding to this examination, however, there is one observation respecting the arrangement of the petitions which it may be proper to make. In those prayers which we ourselves form, there is

commonly a most obvious indication both of human passions and of human weakness; for our prayers are almost always dictated by the pressure of some present anxiety, or by our wish to be relieved from some difficulty in which we feel ourselves to stand at the moment of supplication; and our first request, therefore, when we address ourselves to God, is, not so much that his will may be done, that the purposes of his government may be promoted, or even that the events which befall us may be overruled for our good, as that we may be delivered from the distress that preys upon our spirits, and may regain the peace and the security we have lost. In that perfect form of prayer, however, which is now before us, our Saviour has taught us to approach the Almighty under a better spirit. We are here instructed to regard all things as under his government, and as making up one great scheme which he superintends. Our first and most earnest petition, therefore, is, that his name may be hallowed; that his kingdom may come, and his will be done: and, consequently, that whatever befalls us may be made subservient to his gracious purposes. Nor is it till we have thus bowed down our

minds in perfect resignation to the Divine Will, that we are permitted to mention our more private requests, to ask the continuance of our daily food, or even to beg the forgiveness of our sins, and the guiding providence of God in all our future ways. In this respect, therefore, it is obvious that the Lord's Prayer is arranged upon the most perfect plan upon which supplication can be conducted; that, by this arrangement, it forms an instructive contrast to the presumption and folly of our more common supplications; and that not only by the beauty and fitness of its individual petitions, but by the general scheme upon which it is formed, it presents to us a model from which we may derive the most valuable lessons.

I. We have now, then, in the first place, to direct our attention to the very beautiful Adoration with which the prayer begins, and which is in these words: "Our Father which art in heaven."

The first idea which this adoration suggests to us is, that the Being, into whose presence we come in every act of devotion, regards us with the eye, and stands to us in the relation, of a Father. This,

indeed, was the character under which our Saviour delighted, in all his discourses, to represent the Almighty. It is seldom that we hear him speaking of God under any other titles than those of his Father and our Father; and it is impossible to believe, that in using so uniformly this language, he did it without a special regard to the instruction of mankind. There was something, no doubt, in the situation in which our Saviour himself stood, that not unnaturally led him to adopt this mode of expression; for he came from heaven as the herald of Divine forgiveness to all men; and nothing, therefore, could be more natural, than that, as the bearer of such a message, he should uniformly speak of Him who had sent him under that title which was most accordant with the purpose of his own gracious visit. But it is also plain, that in thus speaking of God, and teaching us to speak of him, he had a particular view to the removal of those false ideas which we are all too apt to entertain respecting the Almighty. Our Lord meant to signify, that the Being, to whom we pray, is not, as we might probably imagine, an arbitrary sovereign, who seeks only to manifest his own power without any view to

the welfare of his creatures; but, on the contrary, a Parent, who views all creatures with perfect love, the plans of whose government are all devised for promoting our good, and whom we only therefore approach under his proper character, when we regard him as a Being who is interested in our happiness, and are willing to receive, as obedient children, whatever he may see fit to ordain for us.

We are taught by this form of adoration, however, not only to regard the Almighty as a Father, but as our Father who is in heaven. And in this part of the adoration also, there is a great and most pleasing idea intended to be conveyed. For we are thus reminded, that the glories of this earth are but a specimen of far greater things which exist throughout the universe; that we, therefore, though called to approach the Almighty as a Father, are but parts of a still greater family on which he has bestowed his love; or that, as he is our Father, he is also the Father of all those heavenly hosts, who excel in strength, who do his commandments, and who see, amidst the glories of his heavenly kingdom, more perfect manifestations of his wisdom and goodness. And surely no ideas could be bet-

ter adapted for preparing us for coming with advantage into the presence of God; for how is it possible for us, with this idea in our minds, to doubt of our acceptance with a Being, who thus looks with boundless compassion on all his creatures,—who has given us our being, as but parts of a family to which his perfect goodness is more fully displayed, and who is conducting every thing that happens to us in time for our final admission into his heavenly kingdom?

Such, then, are the ideas suggested by the opening address of the Prayer. It teaches us, in the first place, to approach the Almighty under the character of a Father; that is to say, as a Being who cannot have any object in view but our welfare, and who is overruling all things that happen to us in time for our best interests. We are further taught to regard him as our Father who is in heaven,—that is to say, as a Being who has spread before us the magnificence of the earth as but an indication of greater glories with which the universe abounds, and who has made us therefore but parts of a great family, to which his perfections are more gloriously revealed, and with which we too shall be

associated for ever, if we do well the part that is now assigned us. These are, undoubtedly, the purest and sublimest ideas we can form of the character of God; and these also are the only ideas, the habitual impression of which is likely either to render devotion pleasing to us, or to make it subservient to our moral improvement.

II. After this examination of the opening address of the Prayer, we now proceed to consider the first series of petitions which it contains, and which are as follows:—"Hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven."

The first petition, which is in these words, "Hallowed be thy name," is a natural suggestion of the ideas contained in the opening address. For what can be more natural than that, after having raised our minds to the conception of a Being who is adorned with all goodness, and dignified by all glory,—whose presence fills the infinite extent of space, and who has especially manifested himself to man as a bountiful parent,—we should feel a desire that such excellence and such goodness may

be everywhere acknowledged,—that all intelligent creatures may join in one hymn of adoration and of homage,—and that we, who see God but in the grandeur and beauty of his works, may learn to consider ourselves as standing at all times in a temple which is hallowed by his presence, and may, under this impression, devote our whole hearts and lives to his service?

When, therefore, we pray, "Hallowed be thy name," we express the sense which we have of our inability to think of God with such sentiments of veneration and love as his perfect excellence ought to inspire. We pray also, that when we bow down in supplication before him, our minds may be awakened to views of his nature in some degree corresponding with his greatness; and that, at all moments,—when we are occupied with the cares and duties of life, as well as in our hours of more solemn devotion,—we may live under a deep and becoming sense of our dependence upon him. We pray that, throughout all worlds, those beings whom he has made capable of perceiving his excellence, may feel also a disposition to venerate and adore it; and that, as all his works manifest his wisdom,

and goodness, and power, all those minds, on which he has bestowed the high gift of devotional feeling, may be disposed to bless him.

We have but imperfectly evolved the idea of God, however, when we merely consider him as a being who is adorned with all glory and all goodness,—nor are our conceptions of the universe complete, while we merely consider it as a visible manifestation of the attributes of the Divine Nature. The second petition, which our Lord has embodied in this Prayer, still further reminds us, that the Being who is thus all-perfect and all-good, is also a Sovereign, who exercises a wise and universal dominion over every thing that he has made. We are thus taught to consider creation, and all the beings that people it, as forming one great kingdom, the affairs of which are superintended and conducted by perfect wisdom and love; and we are led to look forward to a period in the revolutions of the universe, when the plans of the Omnipotent shall be fully disclosed, and when all things shall more perfectly manifest the wisdom of his sway.

When, therefore, we pray, as directed in the se-

cond petition, " Thy kingdom come," we express a desire that the plans of the Almighty, for the perfection of his works, may be speedily carried into complete accomplishment; that all misery and sin, and every thing that interrupts the progress of the Divine counsels, may be removed; and that all his intelligent offspring may not only unite in praising and loving him, but may enter, as willing subjects, into his perfect service. We pray, more especially, that the great scheme, which has been going on upon the earth since the first hour in which man existed on it, may be promoted; that those who now sit in darkness and in the shadow of death, may see that great light which has arisen upon our world; and that incense and a pure offering may ascend unto God from the rising of the sun to where he goeth down, and all nations join in blessing his holy name.

No ideas, with which it is possible for us to approach the footstool of the throne of God, are more elevating or magnificent than these; and even, therefore, while we humble ourselves in the act of homage, it is only if we imbibe the true spirit of this Prayer, that, amidst this voluntary abasement, our understandings and hearts may be awakened

to a fuller impression of those scenes of glory with which the universe is filled, and of those forms of perfection which are yet to be manifested.

The third petition may be regarded as but a more particular expression of the wish involved in that we have now considered; and when we pray, "Thy will be done on earth as it is in heaven," we only ask, in relation to this world, what we had more generally wished for the wide theatre of existence. It was not, however, without a wise and good design, that we have been instructed to be thus particular in our requests. For the inhabitants of this earth are too apt to forget that they are connected with any beings more perfect than themselves; and, seeing only around them the imperfect forms of mortal goodness, they are apt to become degraded in their conceptions of the excellence that is competent to their nature. What strain of supplication then could be more wise, or more appropriate, than that which teaches us, that there are many purer orders of beings in the universe than those which people this world; that we, however, though but on the footstool of the Omnipotent, are fellow-servants with the highest of

those ministers who for ever surround his throne; and that, if we are properly alive to the value of our powers, we must feel it to be our duty to imitate, as far as we may, the perfect excellence of these our higher brethren? There is something indeed in the very wish which this petition expresses, that breathes a purifying and elevating influence upon the heart; and when we pray, "Thy will be done on earth as it is in heaven," we feel, if we employ the words as we ought, that as we are fellow-servants with the angels of light, we have also a nature, which, if properly improved, may, even in time, display something of the excellence by which their obedience is distinguished.

Before proceeding to consider the remaining petitions, which relate to our more private wants, it is impossible to avoid reflecting, in the first place, how perfectly that part of the Prayer which we have already reviewed corresponds with what we should have expected our Lord to have inculcated as the strain of supplication most suitable to his followers. He has taught us, you perceive, to address God as our Father who is in heaven; and

this surely was of all ideas the most suitable to be inculcated by him who was himself the eternal Son of our Heavenly Father, and who came into the world to announce to all men the gracious message, that there is good-will and forgiveness with God to all who will obey him. He has taught us also to pray, that the name of God may be hallowed; that his kingdom may come; and that his will may be done in earth as it is in heaven. And you know, that a deep reverence for the name, and an anxious wish to promote the glory of God, were among the most remarkable features of our Saviour's character; that he came publishing the advent of the kingdom of heaven; and that his whole conduct was adapted to make the will of God be done in earth as it is in heaven. This prayer, then, may be considered as, in one view, a delineation of the principles by which our blessed Lord himself was actuated in all his conduct: and when we wish to recollect some actual model of all the excellencies which these petitions imply, our recollections can nowhere be so successfully directed, as to the character by which our Redeemer himself was distinguished.

It is impossible also not to remark, in the second place, what a sublime lustre is thrown over the whole aspect of creation, and on all the dispensations of Providence, by the spirit which breathes in these petitions. Can any idea be more pleasing, than that which represents all intelligent creatures as the children of a Father who is in heaven? or is there any view of the wonderful system of beauty and of grandeur, which we behold around us, that is more truly august than that which represents it as a great temple, which is sanctified or hallowed by the presence of Him who made it; than that which teaches us to consider the boundless extent of the universe as a theatre, on which the Sovereign of existence conducts, upon principles of perfect justice and goodness, his glorious dominion; and which carries forward our view to a time when the principles of this kingdom shall be more fully disclosed, and the will of God shall be done in earth, as it is done by the angels in heaven?

Let us all then endeavour to transfuse the beautiful and pure spirit of these petitions, not only into our more solemn acts of piety, but into the habitual tenor of our thoughts and conduct,—ever con-

sidering ourselves as the children of a kind and merciful parent,—preserving on our spirits a solemn reverence for his character and name,—willingly submitting ourselves to the plans of his government,—and endeavouring so to regulate our lives, that, in us at least, the will of God may be done in earth as it is done in heaven. It is only when we pray in this spirit, that we are likely to derive either pleasure or advantage from prayer; and it is only by living in this temper, that we can be prepared in time for that greater kingdom which is yet to come. Amen.

DISCOURSE SECOND.

MATTHEW vi. 11. *Give us this day our daily bread.*

12. *And forgive us our debts, as we forgive our debtors.*

13. *And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

WHEN we began the consideration of this Prayer, we remarked, that, in its arrangement, it is conducted upon views of providence different from those which guide us in those supplications which we form for ourselves. In our common addresses to the throne of grace, we are prompted either by the pressure of some particular evil from which we wish to be delivered, or by the prospect of some benefit which we are anxious to obtain; and when, therefore, we come into the presence of our Maker, our desires are not so much, either that the Divine

perfections and name may be hallowed, that the reign of righteousness throughout the universe may be promoted, that the will of God may be done in earth as it is done in heaven, or even that the events which befall us may be so ordered, whether these events be of an adverse or a prosperous nature, as that they may ultimately promote our progress in virtue; but our chief supplication commonly is, that we may be delivered from the evil which oppresses us, or that we may obtain the good for the possession of which we are anxious, and that thus the wish of our hearts at the moment may be gratified, whatever effect the accomplishment of that wish may have, either in promoting our virtue or our peace. This, however, is obviously a tone of supplication which proceeds only from our short-sightedness and impatience: for the principal desire of every heart in appearing before God ought undoubtedly to be, that his will, which cannot be otherwise than good and perfect, may in all things be fulfilled; that we therefore may be enabled, in every situation, to consider ourselves as suffering or enjoying, in consequence of that wise discipline to which he has subjected our nature;

and thus, instead of presuming to dictate to the Almighty what he should give, or what he should withhold from us, our chief anxiety should be, that our hearts in all things may be so ordered, that whatever may be the events which befall us in time, they may promote our obedience to his will.

This, accordingly, is the principle upon which the general arrangement of the petitions in the Lord's Prayer is conducted. We are taught to approach the Almighty as our Father who is in heaven,—as a being, consequently, who has every wish to promote the best interests of his creatures, and who cannot want the power to carry these wishes into effect, if we show ourselves to be fit subjects of the exercise of his kindness. These are the ideas suggested to us by the very words which we employ when we approach the Almighty as our "Father who is in heaven;" and, in conformity with these ideas, we accordingly proceed to pray, that in all things, and in all places of his dominions, and by all the creatures which he has made, the name of God may be sanctified or hallowed; that is, that his nature and perfections may be contemplated with veneration by all who are capable of perceiv-

ing their manifestations; and that thus the universe may become one great temple, in which an acceptable homage is offered unto God. We are taught in the same spirit, and in prosecution of the same views, to pray, in the second place, that the kingdom or reign of God may be more widely and completely established throughout the universe; that those great plans which he has devised, and is carrying into effect, may be evolved in the time that shall seem best to his wisdom; and that peace and purity, righteousness, charity, and truth, may become the characteristics of every order of creatures. We are taught, in the same strain, and with a more particular reference to our own terrestrial abode, to pray, in the last place, that the will of God may be done on earth as it is in heaven; that sin, and misery, and every thing that is in opposition to the Divine counsels, may be taken from our nature; and that, as man is gifted with a kindred nature to those sons of light who minister for ever before the throne of God, he may also feel something of that pure and holy ambition which they feel, to be in all things the obedient servants of his heavenly Father.

This is evidently the proper tone with which an intelligent being ought to approach the Source of all goodness; it is by such ideas alone, that our minds can be prepared for receiving any advantage from the exercises of devotion; and it is not, accordingly, till we have thus bowed down our hearts in perfect submission to the Divine will, and to all the appointments which he may see fit for us in time, that we are authorised to ask any good for ourselves,—to beg even the continuance of our daily food,—to implore the forgiveness of our manifold transgressions,—or to entreat the aid of the Divine strength in all our seasons of future trial.

There were obviously, however, two principles upon which any prayer delivered by the Son of God, and appointed by him to be adopted by all his followers, should be constructed. In the first place, as coming from so high an authority, we expect that the views of the Divine nature and government, which it contains, shall be of such a kind as may correspond with our highest ideas of his wisdom and excellence; that it shall breathe the very spirit of that heavenly kingdom from which he who gave it descended, and shall have a mani-

fest tendency to produce, in all who adopt its supplications, the same disposition to do the will of God which actuated his best-beloved Son when he appeared in our nature. This, accordingly, is the character of the petitions we have already considered; but it was also to be expected, in the second place, that this Prayer should have a character corresponding, not only to the dignity of him who gave it, but to the wants of those to whom it was given; that it should embody petitions which express the most important, and universal, and constantly-experienced necessities of our nature; and that, by the comprehensiveness of its views, it should leave no wish unexpressed, which any humble and well-disposed heart, in its daily supplications, may have occasion to offer.

Such, accordingly, is the character of the second order of petitions which this Prayer contains,—for you will observe, that the wants of mankind, however infinitely varied in their individual particularities, may all be reduced to the three following orders; they either relate, in the first place, to those temporal goods with which we are conversant, and which we all feel to have a most important effect

upon both our virtue and our happiness; or they relate to those vices and omissions, by which, during our past lives, we have degraded our characters and darkened our hopes; or they respect, in the last place, the failures that may be incident to us during the time that is to come, and the need we have, during all our future days, of the continuance of that grace which alone can enable us to escape from sin, or to make progress in goodness. The petitions, accordingly, which we have now to consider, are in these words: "Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil." And these petitions, you perceive, have the two following most important characteristics; namely, that, in the first place, they express no want which we may not mention with perfect propriety, after we have first brought our minds into that submissive state which the preceding part of the Prayer is fitted to produce; and, secondly, that they embrace, when taken together, all the wants that are really incident to our nature, or that any individual, who has a becoming regard to his own progress in what is

good, can feel disposed to express in the presence of his Creator.

I. In the first of the petitions which have now been quoted, and which is in these words, "Give us this day our daily bread," we profess our belief, that we are dependent upon the Almighty, not only for our existence, but for all the temporal advantages that minister to our comfort. And it was obviously of the highest importance that this feeling should be maintained in our minds, by being incorporated with our daily prayer. For there is scarcely any thing more indicative of the low state, as to religious feeling, into which the great multitude of mankind have fallen, than the fact, that we are all apt to forget our dependence upon God for our daily blessings. We seem to think, that whatever we enjoy has been the acquisition of our own labour, or at least the result of our own good fortune, and though we see many around us, who are our equals in all that piety, and faith, and devout submission to the will of God, which really constitute human worth, who are at the same time struggling with difficulties from

which we are exempted, and borne down by afflictions which we have never known, we are yet all apt, in our habitual manner of thinking, to imagine that it was our own worth that procured for us all the good things that have befallen us in life. This first of the more particular petitions, therefore, which this Prayer contains, was evidently intended to counteract this feeling, by reminding us that it is to the good providence of God alone that we can look for the continuance of any of our blessings. It is also remarkable, as to this petition, that it is limited to the means of supporting our daily existence. We are not permitted to ask any thing beyond the food that may maintain life; and by this limitation, it was evidently the purpose of our Lord to suggest to us, not only that the desire of any farther earthly blessings is unfit to be expressed before the Hearer of prayer, but that, as moral and immortal beings, we have wants of a far more momentous nature than any that relate merely to our corporeal frame. There is, therefore, I remark still farther, a very beautiful agreement between the spirit of this petition and all the other declarations of our Lord upon the same general topic; for, in

the moderation which characterizes this petition, we see transferred into our daily form of supplication, a series of remarks to which our Saviour often directed the attention of his disciples; namely, that all anxiety respecting the affairs of this life is an unbecoming distrust of the good providence of God; that, as moral beings, our chief object of solicitude ought to be, that we may always be doing the will of God; and that, while we are actuated by this nobler ambition, we may have perfect reliance on the beneficence of our Creator, who is intimately acquainted with all the circumstances of our condition, and who will suffer us to be in want of nothing that is really good for us.

While, therefore, we use these words, "Give us this day our daily bread," we are taught to receive all the blessings of our lot, as the gifts of a merciful and most wise Creator. We are instructed also to be moderate in all our wishes for the fleeting advantages of this life; and, lastly, we are taught to believe, that He who clothes the grass of the field, and is watchful for the welfare of the fowls of heaven, cannot possibly overlook the situation of those creatures whom he has gifted

with the distinction of immortal minds; and with respect to whom he has given an express promise, that, while they are conscientiously engaged in the path of duty, all things shall work together for their good.

II. While, however, we thus recollect, that creation is one great kingdom, over which the Everlasting Father presides, and that his bounty is displayed at every moment in supporting and blessing even the inhabitants of this earth, we cannot but remember, that we have been far from acting as became the subjects of so great a Sovereign and so kind a Benefactor; that, instead of having endeavoured to keep his commandments, we have treated his kindness with ingratitude and disobedience; that we have been daily adding to the sum of that guilt which belongs to us as members of a fallen race; and that, were the Almighty to call us to a strict account for our sins, we could not answer for one of many thousands of our transgressions. Amidst such recollections, then, what supplication can be more natural, or more important, than that which teaches us to beg forgiveness for our of-

fences; to throw ourselves, in unfeigned penitence, at the footstool of that throne of mercy, from which remission is dispensed to all who repent; and, with tears of genuine sorrow, to vow before God, that, having done iniquity in time past, it will be our study, if we can but obtain pardon, to do so no more. It is upon this view, accordingly, that our sins are represented, in this petition, as a debt by which we have subjected ourselves to the inflictions of the Divine law. For that which we were bound to have paid to God, was a life of perfect and ceaseless obedience, for the glorious situation into which he has been pleased to call us; for the many blessings with which he is daily surrounding us; and for the far greater benefits which are hereafter to be conferred on us, if we act as becomes our situation in existence. But, instead of all this, we have been rebellious and disobedient; we have, on innumerable occasions, done those things which we ought not to have done, and have left undone those things which we ought to have performed; we have become debtors, therefore, in the deepest and most fearful of all accounts, and our only hope of being freed from this guilt must

rest on the free forgiveness and tender mercy of God.

"Forgive us;" therefore has our Saviour taught us in this petition to pray, "forgive us our debts." It is only the expectation of such forgiveness, that can encourage us to approach the Father of our spirits with the affection that becomes us as his penitent children; that can take from us that great darkness which has settled on our spirits, from the remembrance of our many acts of transgression; or, that can enable us to perceive, in this scene of our probation, and in the thousand blessings by which it has been enriched, an earnest of the glories of that far greater inheritance which is reserved in heaven for the pure in heart.

The forgiveness, however, which we thus ask from God, we are taught to consider as granted to us only upon the condition, that we also are forgiving to those who have offended us. "Forgive us," said our Lord; "forgive us our debts, as we forgive our debtors." And nothing surely could be more appropriate than such a petition; for the very principle upon which the Divine government, so far as it is experienced by us, is conducted, is

the principle of mercy or of forgiveness to offenders; and nothing can be more inconsistent than that, while we are indulging resentment against any of our brethren, we should yet venture to beg of the Divine mercy the free remission of our own offences. You know, accordingly, that nothing is more characteristic of our Saviour's instructions, than the importance which he attached to this duty of mutual forgiveness: some of his most beautiful parables are intended to illustrate the necessity of this virtue; and in this, our daily Prayer, we are taught to expect the blessing, which, of all others, is most desirable for us, the great blessing of the forgiveness of our sins, only upon the condition that we extend our forgiveness to our offending brethren. So pre-eminently odious, in the sight of our Lord, does a malignant and revengeful spirit appear to have been, and so true is it, that while it is the purpose of religion to reconcile man to his Maker, she never fails to connect this object with the establishment, in the heart that has been so reconciled, of a better and gentler and more charitable disposition to all other beings.

III. "And lead us not into temptation, but deliver us from evil." In the petition we have already considered, our thoughts and anxieties were chiefly directed towards the failures that have befallen us during what is past of our lives. But, in this last supplication, we look forward to the events that may befall us in the days that are to come,—we feel, from the weaknesses that have already beset us, that we have little security in our own strength for more perfect obedience than we have hitherto manifested; and we have also learned from our experience of life, that incessant occasions are occurring to us in this world, which may lead us from the way it is our interest to pursue. It is with a view, therefore, to those evils, and the manifold seductions which life presents to us, that we are here taught by our Lord to say, "And lead us not into temptation." We are not, however, to suppose, from these words, that we are entitled to ask an entire exemption from the ordinary seductions of the world; for it is the very condition of our nature upon this earth, that it must evince its power by a vigorous resistance to besetting evil; and the virtue which was never tried by temptation, is not

entitled to lay claim to the honours of steadfastness. Although, therefore, we have no reason to expect that no allurements to sin shall ever beset us, we are, however, permitted to pray, that nothing which may have a tendency to obstruct our final felicity may befall us,—that we may not meet, during our pilgrimage of life, with any of those great temptations which our imperfect nature is not able to overcome,—or that, if situations of peculiar trial are ordained for us, we may be furnished with strength commensurate to our situation, and may not ultimately fall before the evil that has overtaken us. No prayer, you will remark, can be more important to be daily offered by a being, whose welfare so evidently depends upon the character of the situation into which he is thrown,—who may lose, amidst the infelicities of an unfavourable probation, the happiness and honours of an everlasting existence; or who may rise, by steadfastness in the path of duty, to a height of happiness and of glory which our present imaginations are not capable of conceiving.

"For thine," says our Lord, in concluding his Prayer, "thine is the kingdom, and the power,

and the glory, for ever." Thine is the kingdom; that is, universal nature is under thy control; all that live and think are subjects of thy sway; thou art conducting all things upon principles of goodness; and the design of thy government is, the progress of thy creatures in the things that are excellent. "Thine also is the power; for thou doest according to thy will in the armies of heaven, and among the inhabitants of the earth; none can stay thy hand from working; and none can say unto thee, What doest thou?" To thy power, therefore, all thine intelligent children, in their desires after perfection, may look with confidence; thou canst make all things work together for their good; and it is only necessary that they should feel the desire of being like thee, that thy power may be exerted in carrying their desire into effect. "Thine also is the glory, for ever." All thy works shall praise thee; that kingdom which thou conductest shall be finally established; all intelligent beings shall acknowledge thy dominion; and as thou thyself art good and perfect, goodness and perfection shall also characterize whatever thou hast made; and one great hymn of adoration shall be sung through-

out the universe, because thy gracious plans have all issued in happiness. It was in this manner, that our Saviour manifested the grandeur of his views, both of the nature of man and of the government of God; and that, as in the beginning of this Prayer, he had led us to contemplate the Almighty as the Father of all his creatures, and the merciful Sovereign to whose dominion all things are subject, he has taught us to withdraw from the scene of supplication, under the impression of the same ennobling views.

It becomes us, however, ever to keep in mind, that it matters little how elevated, or how comprehensive, or how pure our petitions be, if this elevation, and comprehensiveness, and purity of thought, are limited to the time in which we are occupied with the act of addressing ourselves to God. Our Saviour most assuredly furnished us with this model of prayer, not merely that we might occasionally raise our thoughts to the elevation of its petitions, but that, being our daily prayer, it might extend its influence to all our thoughts, and become the constant guide of all our views. Let us then accustom ourselves to think habitually of God, as

our Father who is in heaven; let us look upon the universe as a glorious temple, which he has consecrated to his worship; let us cheerfully submit ourselves to his government; and let it be our daily endeavour that his will may be done on earth as it is done in heaven. Let us also look continually to the blessing of God, for a prosperous issue to our endeavours to obtain a portion of temporal goods; let us be sincerely penitent for all our sins, and ready to forgive those who have offended us. Finally, let us endeavour to avoid all sin during the time that is to come. And may God so guide us, amidst the events of this life, that, having fulfilled well our part upon the earth, we may hereafter be associated with those angels of God, who delight always to do his will; and may live for ever in his presence, to whom belong the kingdom, the power, and the glory, for ever. Amen.

PART FIRST.

A COURSE OF PRAYERS,

FOR

PRIVATE PERSONS,

FOR

EVERY MORNING AND EVENING IN THE WEEK,
FOR DAYS OF HUMILIATION, AND FOR
SACRAMENTAL SABBATHS.

MATTHEW vi. 6. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

MORNING PRAYER FOR MONDAY.

PSALM civ. 22, 23. *The sun ariseth: man goeth forth unto his work, and to his labour, until the evening.*

HEAVENLY FATHER,

ON my bended knees, and with a heart truly thankful for thy great loving-kindness, I now bless thee, that thou hast again opened mine eyes to behold the light of day. Accept my sincere gratitude for health of body and peace of mind; for the watchful care that has been exercised over me during the hours of sleep; and for the prospect which is again set before me of running my Christian race during the day that is begun.

How manifold, O Lord, have been thy loving-kindnesses towards me! I bless thee, that thou hast been pleased to give me a place among thine intelligent and rational offspring; that thou hast

endowed me with an immortal spirit; and hast bid me aspire after all virtue and all praise, with the hope of reaping, if I am faithful to my trust, everlasting happiness in the life which is to come.

I bless thee also, that thou hast cast my lot in a Christian land, and hast made me see the brightness of those latter days, which many patriarchs and righteous men saw afar off and were glad. Forbid, O heavenly Father, that I should ever be insensible of so great a blessing, or that, in any thing which I may do during this fleeting life, I may walk unworthy of my Christian vocation.

Accept my fervent gratitude for the many mercies by which my early years were distinguished; for the good example which I early enjoyed; for the good instructions by which my mind was formed; for the blessing of an enlightened and Christian education; and for every mean which in thy providence has been employed for preparing me for the duties of this life, and for training me up to a meetness for thy heavenly kingdom.

What shall I render unto thee, O Lord, for all thy mercies? my goodness cannot reach unto thee; I feel, that, instead of having done my duty, I have

wandered from the way of thy commandments times and ways without number.

I confess my sins with a contrite and humble spirit. Forgive, O my Father, forgive, for Christ's sake, my manifold iniquities. If my lips have ever spoken that which I knew to be false, purge my conscience from this great sin, and put a right and true heart within me. If I have ever indulged an impure or an unbecoming thought, O wash away mine iniquities, and give me that clean and purified spirit, on which only thou, who hatest all sin, canst look without abhorrence. If I have cherished any angry, or revengeful, or uncharitable thought, forgive my wickedness, and soften my heart by the operation of thy good spirit; and grant, that as thou art daily loading me with thy benefits, though I am rebelling against thee, I also may be kind and charitable to all men.

In particular, O God, enable me to do my duty faithfully and tenderly, and as becomes a Christian, towards those who are connected with me in the relations of life. Enable me in all things to be an example to them; and, actuated at all times by the spirit of my Redeemer, may I exhibit in my life

and conversation an instructive model of the things that are honourable, and lovely, and pure, and of good report.

Grant that I may do my duty in the sphere in which thou hast placed me, with ability, with zeal, with honesty, and with good intention. Enable me to be sincere and upright in all my transactions, faithful in all my promises and engagements, steadfast to those who have reposed confidence in me, and acting at all times as a person who knows that the eye of God is observing all his ways, and that he will at last call me into judgment.

Help me at all times to remember, that I have voluntarily taken upon myself the name and profession of a Christian; and that having ratified the engagements entered into by my parents when they offered me to be baptized, by swearing over the symbols of the body and blood of my Redeemer to be his true disciple, it is my duty to keep his law and his example perpetually in my view.

May that heavenly influence, which has been promised to the faithful, rest upon my heart, and purify all my intentions. May it strengthen me for all duty, and console me under all trials; may it

enable me to act at all times as I ought to act; and by its operation may I be gradually prepared in time for the fellowship of the just.

O Father of my spirit, who didst at first breathe into me the breath of life, and by whose merciful care I am daily preserved, leave me not to the temptations either of my own heart or of this evil world, but so surround me with thine everlasting arms, that when I am called to leave this world, in which I am to sojourn for a season, it may be to enter into that better country which all the patriarchs desired and have obtained.

Be, especially, with me through all the labours and trials of this day. If prosperity is to follow me, may I be humble and thankful, always recollecting, that whatever is good or happy in life is from thy hand; and that thou, who causest sunshine and gladness to brighten the path of life, canst also hide thy countenance, and try sorely the heart of man for his manifold transgressions.

If I am this day to be exposed to sorrows and distresses, O help me to bear them as appointments of thy fatherly wisdom; forbid that I should ever murmur or repine at the dispensations of thy pro-

vidence; but may it be my sole desire to derive good from all thy chastisements, and to meet equally the prosperous and the adverse events of time, under the belief, that, if I am properly exercised thereby, they may all be made subservient to my final welfare.

And now, O heavenly Father, I commit myself to the protection of thy providence throughout this day. I am not able to guide my own ways; and I feel, that, unless thine everlasting arms are around me, I may fall into sin, and be exposed to misery. But blessed be thy name, that thou lookest with a sleepless eye upon all the paths of this mortal life, and that thou hast promised that thou wilt never leave nor forsake those who trust in thee. Be it unto me, O Lord, according to thy word. Forgive my wandering thoughts and cold affections, even during the act of imploring thy mercy; and grant that my course in the path of duty may be like that of the shining light, which shineth more and more unto the perfect day. I go forth in thy strength. O cover me with the shield of thy favour, for Christ's sake. Amen.

EVENING PRAYER FOR MONDAY.

PSALM xcii. 1, 2. *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High:*
To show forth thy loving-kindness in the morning, and thy faithfulness every night.

BLESS the Lord, O my soul, and forget not all his benefits; who forgiveth all mine iniquities, who healeth all my diseases, who redeemeth my life from destruction, who crowneth me with loving-kindness and with tender mercy.

What shall I render unto thee, O Lord, for all thy goodness! Thou didst at first call me into the light of life, and gavest me my place among thy rational offspring; thou hast furnished my mind with those varied and wonderful powers by which I am made a son of God and a fellow-servant of those ministering spirits who for ever surround thy

throne; thou hast given me all those opportunities of improvement and advantages of education, by which these great powers may accomplish the end for which they were bestowed; and, as the highest and best of all thy gifts, I am permitted to look forward, when this life shall close, to an eternal inheritance in thy heavenly kingdom.

Grant, O heavenly Father, that I may be duly sensible of the unspeakable value of these great blessings. Let not the thoughtlessness that is too incident to my nature, nor the ceaseless pursuit of worldly advantages, nor the still more degrading influence of vicious habits, ever make me forget how highly I have been favoured in having been made one of that great family, on whom thou hast stamped thine own image, and whom thou hast called to the honour of being thy sons; but, seeing at all times thy perfections displayed in thy works, and my own great hopes made manifest by the powers which thou hast given me, may I live under an habitual admiration of thy wisdom, and goodness, and power, and under a grateful sense of the rich blessings I have received from thy mercy.

Another day is now about to close, and it be-

comes me, O heavenly Father, to look back with unfeigned thankfulness on the continued loving-kindness with which I have this day been favoured. Thou hast continued, as thou hast ever done, to make the outgoings of the morning and evening to rejoice over me. During the progress of this day thou hast shielded me from innumerable dangers, which have beset me on the right hand and on the left; thy bounty has supplied me with the food that has sustained life, with the health that has enjoyed it, with the alacrity and vigour of mind that have rendered all objects and occurrences a delight to me, and with the good hope, that has more than doubled every source of present enjoyment. And having brought me in peace and comfort through all the vicissitudes and perils of this day, thou hast at last permitted me, in this hour of devout supplication, to renew my allegiance to thee, and to feel, in this act of prayer, how high is the privilege of devout communion with the eternal Father and bountiful Preserver of my spirit.

Grant, O God, that the thankfulness which I thus express in words may be the genuine feeling of my heart; and may this, my evening sacrifice,

ascend in sweet memorial to thy throne of grace, being offered, through Christ, from that truly grateful heart, which thou requirest in all them that draw near unto thee. But, in the midst of my rejoicings, grant also, O heavenly Father, that I may mingle trembling with my mirth. Let me never forget, while I review thy loving-kindness, how unworthy have been the returns which I have made to thee for all thy mercies. Having brought with me into this world, like all the rest of mankind, a frail and fallible nature, I have not been careful to secure myself against the innumerable temptations that have constantly beset me; but from the first hour of conscious existence, to that in which I now make confession of my sins, I have need, O Father, of thy forgiving mercy and tender compassion.

Grant me, I humbly beseech thee, that sincerely-contrite heart, in which thou delightest to dwell; and forgive, especially, I entreat thee, the manifold failures in duty, which have marked my course during the day that is past.

If I have been misled, by the force of temptation, into any of those sins to which all men are liable, but which are fearful indications of thy com-

ing displeasure to those who continue in them, O, for my Redeemer's sake, who died to take away sin, blot out my presumptuous offences. Let them never rise in judgment against me, but may I be warned, by the failures which have already befallen me, to be more solicitous against all such sins, during the days that are to come.

If in any instance, during this day, I have spoken unadvisedly with my lips, or have uttered an uncharitable or a malicious thought respecting any of my brethren, take away from me also, O God, the sin of this unchristian conduct, and grant that the consciousness of my own liability to go astray may make me more forbearing and gentle towards all the offences of those who may have injured me.

If I have thought during this day the thing which I ought not, and in the folly and wickedness of my heart have rolled iniquity like a sweet morsel under my tongue, O purge my conscience from this secret fault, and let the influence of thy good spirit descend like a refining fire upon my heart to take away all its impurities, and to render it a temple fit for the habitation of the Holy Ghost.

I am not worthy, O Lord, to ask these blessings on my own account; for I feel, that if thou wert strict to enter into judgment with me, thou mightest justly cut me off from the land of the living, and assign me my portion with those who have rebelled against thee.

But blessed be thy name, that it is not thus that thou dealest with the children of men. Blessed be thy name, that thou hast proclaimed thyself, in thy word, to be the Lord, the Lord God merciful and gracious, not willing that any should perish, but that all should come unto thee and live. Blessed still farther be thy name, that, to show yet more conspicuously thy love to mankind, thou hast sent thy best-beloved Son into the world, that whosoever believeth in him might not perish, but have everlasting life.

For his sake, O heavenly Father, look in mercy on my sins, and blot out all my transgressions. On thy mercy, manifested through him, I humbly, but firmly, rely. Deny me not thy grace, and to thy name shall be ascribed everlasting praise.

And now, O heavenly Father, let thy merciful and fatherly care be with me during the hours of

sleep. Thou watchest, with an unslumbering eye, over all the interests of all thy creatures; and even when I am unconscious of thy care, thou ceasest not to befriend and support me. Keep me through this night, and through all the days and nights of my appointed time upon the earth; may angels of mercy watch around my pillow, and secure me from all ill; and falling asleep, at peace with thee and with all mankind, may this cessation from all the cares and sins of this world prepare me for awakening to new obedience, and to a life of more perfect and of more strenuous duty.

Hear, O Father, for Christ's sake, these my humble but earnest prayers, and do unto me above what I can ask or think, for thy great mercy's sake. Amen.

MORNING PRAYER FOR TUESDAY.

PSALM CXXX. 6. *My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning.*

I THANK thee, O heavenly Father, that thou hast been pleased to awaken me to the light and happiness of another day. It is in thee that I live, and move, and have my being; and even during the unconscious hours of sleep, thy watchful eye is ever upon me, and thy parental care is exerted for my welfare.

In the beginning thou didst lay the foundations of the earth, and the heavens are the work of thy hands. When the earth was without form and void, and darkness rested upon the face of the deep, thy spirit moved upon the waters, and this beautiful dwelling-place of man arose under thy creating influence. Thou also saidst, Let there be light, and there was light. Thou dividedst the dry land from

the waters, and replenishedst the earth with all living things. Thou didst set the sun in heaven to enlighten the day, and the moon and stars to beautify the night; and, at last, thou madest man in thine own image, and gavest him dominion over all thy works. Thou madest him but a little lower than the angels, and crownedst him with glory and with honour.

Thy supporting and protecting care still continues to be exerted in behalf of thy works; and this morning, in which the shades of night have again departed before the returning light, is a fresh instance of that continued love with which thou regardest us, and calls me to join all thine obedient children in uttering thy praise, and renewing my vow of obedience to thy service.

O grant, most merciful Father, that the gratitude which I thus express with my lips may arise from the bottom of my heart; and, as all my comforts proceed from thee, may I be enabled to transform them all into a sacrifice of thankfulness to thy loving-kindness, by receiving them as from thy hand, and viewing them as obligations to be wholly devoted to thy will.

Help me, O my God, to fulfil well the duty assigned to me. To every man that lives thou hast given his own talent and his own sphere, and with these gifts thou hast also joined an obligation to employ them for thy glory and the good of thy creatures.

Enable me, therefore, at all times to remember, that though thou hast indeed apparently withdrawn thyself from the view of man, this apparent removal is only to try the spirit by which he is actuated; for thou art about our bed and about our path, and spiest out all our ways: there is not even a thought in my heart that is not perfectly known unto thee; and for all my actions and words, and even for my most secret thoughts, thou wilt at last call me into judgment.

Unto thee, therefore, O Lord, who alone canst assist and support me, I now look up for thy directing grace during the duties of this day. Enable me to fulfil my duties in the sphere assigned me with ability,—with zeal,—with good intention,—with kind affection towards all who are connected with me;—and, if it be thy will, may I also be honoured to be successful in that which thou hast

committed to my charge. May honour and high feelings of duty guide all my conduct; and, acting at all times under the belief that thou seest me, and that as obedient a spirit may be shown in that which is little as in that which is great, may I think nothing insignificant by which I may express my devotion to thy will, or in any degree be useful to my brethren of mankind.

Thou also, O Lord, hast seen fit, in thy perfect wisdom, to try the heart of man with many temptations; and during this, as during every other day, I must expect to be solicited by my own evil inclinations, by the bad example of the world, or by the unfavourable circumstances of my situation, to do those things which are contrary to thy perfect and pure law.

O lead me not into any temptation with which my imperfect nature is not able to contend. Forbid, O my God, that any thing should occur which may tempt me to violate that kindness, or justice, or purity, or temperance, which thy law and my own happiness require me to observe. I feel, O my Father, that if left unaided by thy strength, I must

wander from the good way; and my own experience, and the example of others, convince me, that I am only secure, by putting myself, at all moments, under the protection of thine everlasting arms. Be thou ever unto me as a shield and a defence, and so guide my path through life, that in all things I may honour my high vocation, and enjoy that peace which thou hast granted only to those who do that which is right.

It is also the purpose of thy wise Providence, that the heart of man shall be tried by manifold sorrows; and this day I also must expect to feel my own share of the heaviness of that burden by which the steps of all that tread this earth are borne down. Thou only, O God, thou only who formedst the heart of man, and who art acquainted with all its secrets, thou only knowest by what pangs my heart is to be wounded, or by what strength I may be able to support my griefs.

Grant, I beseech thee, O God, that, amidst all my sufferings, I may look with perfect faith to thy fatherly hand; and, receiving every thing that befalls me as from the counsel of a wise, and good, and

gracious God, may I possess my spirit in perfect patience, and bow with becoming devotion to thy righteous dispensations.

And grant, O most merciful Father, that, even in the agony of my sorrows, I may subdue my spirit by resignation and good hope. Let not a fretful, or hasty, or impatient temper, ever induce me to violate the duty which I owe to thee as my Creator and Redeemer; but may I bear all things, and hope all things, in a firm belief, that thou who sendest sorrow canst also remove it; and that thou never afflictest willingly, nor grievest the children of man.

Grant, in particular, O Lord, that if I am this day, or in any day of my life, to suffer injustice or malice from any of my brethren, I may always bear in mind, that this also is part of the lot ordained for man under the sun. Forbid, therefore, that I should ever curse my neighbour in my heart; but, remembering always that I also have deeply offended against God, may I extend to others that forgiveness, which, for Christ's sake, I expect from thee.

O send down thy good spirit into my heart, to

strengthen me in these good resolutions, and to enable me to carry them into effect. Let me not forget, when I mingle with the world, the solemn lessons and thoughts which this hour of prayer has inspired; but may I encounter all my duties, and temptations, and sorrows, with mine eye set upon thy law; and do thou, O God, from thy throne in heaven, incline me always to do that only which is well-pleasing in thy sight.

I go forward in thy strength and in thy promised aid. Deny me not thy grace; but grant that this day may be distinguished above all those which have preceded it, by a more faithful discharge of my duty, and by a more perfect preparation for thy heavenly kingdom.

Hear these my humble prayers, and grant me an answer in mercy, for my Redeemer's sake. Amen.

EVENING PRAYER FOR TUESDAY.

PSALM xix. 1, 2. *The heavens declare the glory of God, and the firmament showeth his handy-work.*

Day unto day uttereth speech, and night unto night showeth knowledge.

IT is a good thing, O Lord, to give thanks unto thee, to sing praises unto thy name, O thou Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night; for every day presents renewed instances of thy fatherly care; and there is no hour or season of the day, in which I have not reason to adore thy loving-kindness.

When the day-spring from on high revisits the earth, thou appearest as in that primeval hour when order arose out of confusion, and when at thy sovereign word light disclosed this goodly dwelling-place, which thy love had assigned for man. It is then

that man ariseth from sleep, and with renewed vigour, and with a thankful heart, goeth forth to his work and to his labour until the evening. And in that hour thou revealest thyself as a God whose sleepless eye is ever watchful for the preservation of the works which thou hast made.

The splendour of noon also speaks of thee; and when all nature is moving onward in its ceaseless course, when the heart of man is busied with his many cares, and all his multitudes seem left to their own counsel and their own devices, thou still appearest to the devout and contemplative mind, as a Being whose wisdom, and power, and glory, are far exalted above all the turmoil of this earth; from thy throne in heaven thou markest the innumerable steps of this our journey of life; and while we think not so, neither doth our heart intend it, thou art ever making all things work together for promoting the counsels of thy perfect wisdom.

The still hours of evening likewise manifest thy glory, and speak to all thine intelligent offspring of thy fatherly care. For it is then that thou callest man to repose from his toil; and while the splendours of innumerable worlds are beaming over his

darkened dwelling-place, thou invitest him to offer up his evening sacrifice, and to anticipate the station he is hereafter to hold when all earthly things shall have been succeeded by a new heaven and a new earth.

Surely, O God, the heavens declare thy glory, and the firmament showeth forth thy handy-work; day unto day uttereth speech, and night unto night showeth knowledge.

Blessed be thy name, that, by means of these thy works, thou hast beautifully revealed to man thy wisdom, and power, and goodness,—instructing him, that though thou art far above his perfect comprehension, and though thou hidest thyself from his view, thou art yet a God whose tender mercies are over all thy works, and in whose loving-kindness it becomes all thy rational offspring to trust. There is no speech nor language where this voice is not heard. Their line is gone throughout all the earth, and their words to the end of the world.

But blessed also be thy name, that thou hast not left man to these intimations alone. Blessed be the Lord God, who made heaven and earth, and all

things that are therein, that he has also been pleased to hold fellowship with his children of the dust,—and at sundry times, and in diverse manners, has revealed to man all that it was important for him to know, both respecting his own duty, and the great plans according to which Divine love and wisdom are conducting the affairs of this universe. Blessed be thy name, that this word of instruction has been put into our hands, and that we are permitted to meditate thereon day and night.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb."

Thou "hast also promised a great reward to them that keep thy commandments." For thou hast made peace on earth to be the portion of all those who do thy will; and thou hast opened up

the prospect of eternal life to all those who are steadfast unto the end.

But, alas! O Lord, it becomes me to acknowledge in thy presence, that I am but sinful dust and ashes,—with the first years of my existence I went astray from thy commandments; and, amidst the thousand errors and sins that have beset me, I have never done that which it was my duty to do.

But who, O God, can understand his errors? There is not a thought in my heart, nor a word in my mouth, that is not marked by imperfection,—even when I would do good, evil is present with me; and the purest sacrifice which I attempt to lay upon thine altar might be consumed, wert thou to arise in justice, with the fire of thy wrath.

"Cleanse me, O God, from secret faults. Search me, and try my heart, and see if there be any wicked way in me, and lead me in the way everlasting." And grant, O righteous Father, that, whilst thou art thus disciplining me by the events of thy providence, I may never murmur at any of thine appointments. May I regard all events as ordained by thy wisdom, and conducted by thy

power; and may it be my constant endeavour so to improve all things that befall me, that, being made more sensible of my errors, I may perfect holiness in thy fear.

And O grant, most merciful Father, that, amidst the many snares and temptations of this uncertain world, I may never be led into any presumptuous sins. If in any respect my habitual conduct is contrary to thy law, enable me to break the chain by which I am bound, and to regain the liberty of a son of God; and let me not give sleep to mine eyes, nor slumber to mine eyelids, till I have formed a covenant with thee, and have vowed obedience to all thy laws.

Guide me during every remaining step of my earthly pilgrimage; and whether my days on earth are to be many or few, may they be spent in virtue and terminated in peace.

Let thy protecting care surround me during the hours of this night. May the ministers of thy love encamp around me; and when the hours of sleep are past, may I awake in renovated strength, to run with renewed ardour in the path of thy commandments.

Hear these my humble prayers; and let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer. Amen.

MORNING PRAYER FOR WEDNESDAY.

1 Tim. iii. 16. *God was manifested in the flesh.*

Blessed be thy name, O thou who madest heaven and earth, and all things that are therein, that thou still continuest to preside over and to bless the works which thou hast made. Blessed be thy name, that, in the exercise of this thy fatherly care, thou hast again permitted me to see the light of day; and that, in health of body and soundness of mind, I am now called to raise to thy throne, with all living things, my morning sacrifice of joyfulness and trust.

But blessed still more be thy holy name, that thou, who daily makest the outgoings of the morning to rejoice over us, hast been pleased to bless this world with a far higher illumination, adapted to the high nature of the beings who inhabit it; and that, as light arose at thy com-

mand over the darkness of chaos, thou hast also made the day-spring from on high to arise over the benighted habitations of mankind, and hast shed, by the mission of thy beloved Son, a great light upon them who sat in darkness and in the shadow of death.

How wonderful, O Lord, have been the dispensations of thy providence towards the children of men! When we had fallen from that state of primitive holiness in which we were created, and had involved ourselves in guilt and misery, thou didst graciously give the promise, "that the seed of the woman should bruise the head of the serpent." When Abraham was called to be the father of believers, his calling was consecrated by the annunciation, "that in his seed all the families of the earth should be blessed;" and at last, when the prophecy was more fully disclosed, thou wast pleased to signify, that a virgin should conceive and bear a Son, and that his name should be Emmanuel.

In mercy, and in great wisdom, thou wast pleased, during many ages, to prepare mankind for this wonderful manifestation. Prophets and righteous men saw afar off the day of Messiah and were glad;

and, amidst the various revolutions of this widely-peopled earth, thou wast silently preparing mankind for that great day, when the arm of the Lord should be revealed, and when all flesh should bless thy holy name.

At length, O God, the fulness of the time arrived, and over the midnight plains, where thy holy child Jesus was born, a multitude of the heavenly host was heard singing, "Glory to God in the highest, on earth peace, good-will to men."

"Will God in very deed dwell with man upon the earth?" Yes, blessed be thy name, that he, who came in the name of the Lord to save us, took not on him the nature of angels, but the seed of Abraham,—that he was first revealed, not in the ensigns of human dominion, but wrapped in swaddling-clothes, and lying in a manger,—and that our human nature has been thus consecrated and ennobled, by having been assumed by him who is the Prince of Life.

Recollecting this wonderful event, I desire this morning, O my God, to take up the thanksgivings of thy servants of old, and to say, "My soul doth magnify the Lord, and my spirit rejoiceth in God

my Saviour, for he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call her blessed. For he that is mighty hath done great things, and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel in remembrance of his mercy. As he spake to our Father, to Abraham, and to his seed for ever.

"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Blessed, O Lord, be thy name, that though we who dwell upon this footstool of thy throne are far removed from the sight of thy glory, thou hast condescended to unite us to thyself, by the incarnation of thy Son,—that thou hast thus taught us

to look above our connexion with mere earthly objects to that fellowship in which we stand with the Fountain of all good,—and hast called us to repose in thy paternal love, because through him who was bone of our bone, and flesh of our flesh, thou art now indeed "our Father who art in heaven."

Blessed also be thy name, that, though we all like sheep have gone astray, thou hast thus been pleased to signify, that it is the purpose of thy mercy to reclaim us to thy fold; that even our manifold transgressions cannot cut us off for ever from thy favour; but that, having sent thy beloved Son to take upon him our nature, thou wilt, for his sake, look in pity on our sinful estate, and again breathe into our dry bones the breath of life.

Blessed above all be thy name, that, by the same great manifestation, thou hast informed us that this is not our final home; but that, as we are now united to God by the incarnation of his Son, our dust shall be precious in thy sight, even amidst the ruins of our frame; and that, as he who came in the name of the Lord to save us is now at thy right hand, they also who believe in him shall be with him for ever.

Grant unto me, O Lord, that humble, pure, and elevated mind, which these considerations ought to inspire,—and, in all my intercourse with the world, may I habitually bear in mind what great things thou hast done for me, and how apt the vanities and sins of this life are to make me forget all thy most precious gifts. Send down, therefore, O heavenly Father, thy good spirit into my heart, to prepare me for mingling in the business of this life, without forgetting the high vocation wherewith I am called; forgive the manifold sins that have stained my conduct during the days that are past; and grant that the recollection of my former transgressions may so show me the dangers of my path, that by ceaseless vigilance, and a humble reliance on thy grace, I may commit iniquity no more.

Hear, O Lord, in heaven thy dwelling-place, these my earnest supplications, and be it unto me according to thy promise, for Christ's sake. Amen.

EVENING PRAYER FOR WEDNESDAY.

PROV. XV. 3. *The eyes of the Lord are in every place, beholding the evil and the good.*

"O LORD, thou hast searched me and known me. Thou knowest my down-sitting and my up-rising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether."

Clouds and darkness, indeed, surround thy throne, and thou only revealest thyself to the eye of man in the wonderful works of that beautiful universe which thou hast given him to inhabit. Yet we know that thou art not far from every one of us; for in thee we live, and move, and have our being. There is not even a thought in the inmost recess of the breast

of any of thy creatures, which is not known to thine omniscient eye.

It is good in thee, O Father of the spirits of all flesh, thus to conceal thyself from our feeble view; for how could man look on the brightness of thy throne and live? or how could his feeble mind endure the disclosure of those boundless wonders, which are but emanations from thine uncreated glory? Blessed be thy name that thou thus adaptest thyself to the condition of thy creatures; and that, while beings of higher powers and purer natures obtain a more direct view of thy perfections, to man they have been beautifully and most mercifully made known by the beneficent arrangements which surround him in life.

But, while I thus give thee thanks for thy condescending mercy and love in hiding thy brightness, let me never forget that thou hast not withdrawn thyself from any portion of thy works; for thou, Lord, art a spirit, whose existence cannot be bounded by any portion of space; and the minutest, as well as the most magnificent, operations of the boundless universe are open to thy view. Even the deep secrets of the human heart are all naked

and open before thee; and while the thought of our hearts is but beginning to be suggested, thou understandest it afar off.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me: even the night shall be light about me; yea, the darkness hideth not from thee; but the night shineth as the day. The darkness and the light are both alike to thee."

Before I was capable of knowing the great things designed for me, or could anticipate that beautiful world into which I was about to be ushered, thou didst foresee mine existence, and arrangedst all the parts of my wonderful lot. Blessed be thy name, that thou hast been pleased to give me so high a place among thy creatures; and that, in the time that seemed best to thy wisdom, thou didst call me to know and to serve thee. "I will praise thee, for I am fearfully and wonderfully made. My sub-

stance was not hid from thee when I was made in secret. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them."

How precious also have been thy thoughts unto me, O God: how great is the sum of them. If I should count them, they are more in number than the sand. Ever since I came into existence, thou hast been unto me as a shepherd; thou hast led me as by green pastures and by still waters; thou hast spread a table before me, and made my cup to run over,—goodness and mercy have followed me all the days of my life.

Grant, O most merciful Father, that the remembrance of all thy goodness may lead me to devote myself, with all my powers, both of body and of mind, to thy service; may it ever be my delight to do thy will; and may I be enabled to make this life, into which thou hast called me, one great sacrifice of duty and of gratitude to thee. For this, O Lord, is my reasonable service.

And grant, I humbly beseech thee, that the consciousness of thy continual presence may lead me

to watch, not only all my words and actions, but all my thoughts, with a godly jealousy, lest in any thing I should offend thy pure eye; for I know that thou, Lord, wilt at last bring all my thoughts into judgment; and that my future place in thy kingdom must depend, not merely on that part of my conduct which man may observe, but on those hidden motives and invisible intentions, which thou only canst observe and weigh.

I feel, O Lord, that I am not able thus to purify my heart; for I am compassed with temptation, and laden with infirmity, and if left to myself I must fall seventy times a-day.

But blessed be thy name, that thou hast promised, through Jesus Christ thy Son, that thou wilt give thy Holy Spirit to them that ask it. O send forth thy Spirit into my heart, that all my darkness and evil propensities may be taken away,—that my inner man may be washed and sanctified,—and that my soul may be made a temple fit for the habitation of the Holy Ghost.

Enable me to take the example of him, whom thou hast set forth as the model of all goodness, as my guide in this discipline of purity,—of him who

was meek and gentle in heart,—who did always that which is well-pleasing in thy sight,—who was holy, harmless, and undefiled,—and who associated with sinners, only that he might be the instrument of doing them good.

Deliver me, O God, from the influence of ungodly men, and let not the folly or sin that abounds in their conversation ever entice me to renounce the allegiance which I have sworn unto thee, or make me forget the high vocation wherewith I have been called.

I am but imperfectly acquainted with the many and secret sins that cleave unto me. O let not any sin have dominion over me. "Search me, O God, and know my heart; try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting."

And grant, O heavenly Father, that the sins which still adhere to me may be forgiven, for thy beloved Son's sake, whom thou hast sent into the world to be the propitiation for sin, and from whose boundless mercy alone I look for the remission of all mine iniquities.

Into thy hands, O Lord, I commit my spirit

through the hours of this night. Let no evil come near my dwelling. Grant me, if it be thy will, the blessing of sound and refreshing sleep, and keep my mind from all wandering and vain thoughts.

Grant me perfect resignation to whatever thou mayest see fit to ordain for me; and may all my conduct be so ordered by thy guidance, that when the wearisome day of this mortal life is completed, I may fall asleep in the hope of a blessed resurrection, and finally awaken to everlasting life. For Christ's sake. Amen.

MORNING PRAYER FOR THURSDAY.

1 Cor. v. 7. *Christ our passover is sacrificed for us.*

Wherewith, O Lord, shall sinful dust and ashes come before thee? For thou, Lord, art holy, and just, and pure,—thy nature is above every thing that partakes of imperfection and sin, and thou canst not look on iniquity but with abhorrence. Even the angels of light, who minister before thy throne, are chargeable with folly, and the highest seraph that obeys thy will veils his face with his wings, as unworthy to look on thine uncreated excellence. How then, O God, shall I, who am compassed with infirmity, dare to approach the footstool of thy throne? or with what offerings shall I present a sacrifice which may be well-pleasing in thy sight?

Lebanon is not sufficient to burn, nor the cattle on a thousand hills; thou desirest not sacrifice, else would I give it thee; thou delightest not in burnt-offering.

Yet adored be thy name that, sinful as I am, and far removed from the brightness of thy presence, I am not left without hope in presenting myself before thee. For thou, Lord, knowest our frame; thou rememberest that we are dust; and thou hast adapted thy government of this lower world to the frail and fallen nature with which its inhabitants are endowed. Blessed, therefore, be thy name, that thy throne is to man a throne of grace; and that though higher beings are required to present a faultless obedience, to man thou hast graciously revealed thyself as a Being who forgiveth iniquity and blotteth out sins,—and who is long-suffering even to his thoughtlessness and guilt.

I thank thee, O heavenly Father, that in thy blessed word this character of thine administration has been most fully revealed: for thou hast therein declared thyself to be the Lord, the Lord God, merciful and gracious, not willing that any should perish, but that all should come to repentance.

Thou hast declared that thou hast no pleasure in the death of a sinner, but rather that he would turn unto thee and live. And it is throughout all thy word thy gracious declaration, that when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive.

Blessed, for ever blessed, be thy name, that this sound of mercy has been published upon earth. O make me truly thankful that, amidst all my offences, I can betake myself to this refuge of hope; and grant that that blessed word, in which this intimation is made, may be my meditation by day and by night.

But it is not by such declarations alone, that thou, O Lord, hast condescended to comfort and support thine erring creatures; for thou, who didst send thy beloved Son to take upon him this our human nature, didst also ordain, that his path of life should be full of sorrow,—that the fury of the wicked should be poured upon his head,—and that, at last, he should expire amidst cruel mockings, as the representative of the human race.

Draw near, O my soul, and behold this great

sight. Behold the beloved Son of God,—who did no sin, neither was guile found in his mouth,—yet stretched in agony on the accursed tree! Behold him, as the obedient servant of God, offering up his life as our Redeemer, and presenting unto his Father that sacrifice of perfect submission to the Divine will, and of an entire fulfilment of all the Divine commandments, which no other partaker of our nature has ever been able to offer for himself.

Grant, O heavenly Father, that I may always bear about with me the dying of the Lord Jesus; and that I may ever regard it in those instructive and impressive lights in which it was meant to be viewed.

Enable me to perceive, in this great event, the demerit of sin; and while I behold him who did no sin, yet undergoing, when made a sin-offering for us, such great sorrows, may I see in these an awful warning of the fate which awaits those who shall be finally impenitent. Yes, O Lord, if thy beloved Son was thus afflicted and humbled, where shall the ungodly and the sinner appear in the day when thou arisest to take vengeance on their iniquities? and how dreadful must be the final portion of those who

not only resist all thy warnings, but who contemn this great salvation. May this consideration have its proper effect upon my heart, and, ever looking to thy chastening hand in the cross of my Redeemer, may it be my constant endeavour to avoid all iniquity, and to root out from my heart every disobedient thought.

In the cross of Christ enable me also to see the vanity of all earthly things; and when the beloved Son of God is perceived thus made subject to all human sorrows, may I learn to set my affections on something greater and better than any prosperity which this life has to offer me.

Enable me also, from the same consideration, to bear with resignation whatever sorrows or disappointments it may be thy will to ordain for me in the humble sphere in which I am appointed to move. Like the obedient Son of God, may I readily devote myself to every duty by which I can either do good to mankind, fulfil the will of my heavenly Father, or show my perfect trust in the wisdom of his dispensations.

Finally, O heavenly Father, grant that I may duly appreciate that great manifestation of thy love

to men which has been made by the crucifixion of thy Son. May I therefore throw myself with perfect trust on thy sovereign grace, and ever be convinced that thou, who sparedst not thine own Son, but didst give him up to death for us all, wilt with him also freely give us all good things.

Under these impressions I now go forth to the duties of this day. O assist me with thy counsel, and direct me by thy grace. Defend me from danger,—comfort me in difficulty,—lead me not into temptation, but deliver me from evil,—and enable me, in all things, to acquit myself as becomes one who has not only been created by thy power, but redeemed by thy mercy.

Hear, in heaven thy dwelling-place, these my prayers, and answer me in love, for my Redeemer's sake. Amen.

EVENING PRAYER FOR THURSDAY.

PSALM XC. 2. *From everlasting to everlasting thou art God.*

LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

How awful, O my God, is the contemplation of thine eternity! Before this green earth sprung from the abyss,—before the sun had begun his course in heaven, or the moon and stars shed their beauty on the night,—before any thing that lives or vegetates upon this lower world had been called into existence, thou wast, and thine uncreated intelligence foresaw all the things that were to arise. Even before those greater worlds, which people with their brightness the regions of space, had been called from non-exist-

ence, and furnished with their glorious inhabitants, thy perfections were from everlasting the same; and my feeble imagination falters, and is overwhelmed, when it attempts to penetrate into the depth of those unfathomed ages, which have yet been beautified by many bountiful displays of thy wisdom and love.

Thou also, O Lord, hast set a period to thy works, and the hour is approaching when all created things shall pass away; the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat,—the earth also, with the works that are therein, shall be burnt up,—and many revolutions shall take place even among those higher orbs, which also are but for a season. But thou, Lord, art for ever the same, and thy years change not.

What, O Lord, is man, that thou art mindful of him? or the son of man, that thou visitest him? What are all the generations of men in the sight of him who liveth for ever and ever? Thou carriest them away as with a flood,—they are as a sleep,—they are like the grass which groweth up in the morning; in the morning it flourisheth and groweth up,—in the evening it is cut down and withereth.

Many generations have already passed away since that hour when the heavens and the earth arose; they looked upon thy glorious works for a little, and are departed; and the place that once knew them knoweth them no more for ever.

Thou hast been pleased, in thy good time, to call us also, who now people the earth, into life and happiness; and we are permitted for a season, and in this our earthly sphere, to see part of the wonderful works which thou hast made. But how short-lived is that breath of life by which we are animated! We spend our years as a tale that is told. The days of our years are threescore years and ten; and if, by reason of strength, they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

But man has still a more awful thought to indulge than that of his short-lived and momentary being. For, alas, O Lord, we all like sheep have gone astray. We are verily guilty before God; among all the generations of our race there has not been an individual who has done good and sinned not.

How fearful is it for sinful dust and ashes to come

before him who liveth for ever and ever! Thou hast set our iniquities before thee; our secret sins in the light of thy countenance. Thine anger maketh us afraid, and we are consumed in thy hot displeasure.

Yet blessed, O Lord, be thy name, that we are not left without hope. For thou knowest our frame, —thou rememberest that we are dust. As the heavens are high above the earth, so far are thy thoughts above our thoughts. As far as the east is from the west, so far hast thou removed our transgressions from us. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all mine iniquities, who healeth all my diseases, who redeemeth my life from destruction, who crowneth me with loving-kindness and with tender mercy.

Blessed be thy name that, though man be far from thee, and his short and sinful day of life is but as a moment in thy sight, thou hast yet condescended to unite him to thyself by sending thine eternal Son to be bone of our bone and flesh of our flesh. Herein indeed is love,—not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Blessed also be thy name, that thou hast been pleased to send thy Holy Spirit to breathe a new life into the souls which were dead in trespasses and sins; and that, by his influence, a great harvest is preparing in time for thy heavenly kingdom.

It is also, O Lord, our consolation to know that, though all the things of this earth are hastening to dissolution, and though even those greater orbs that beautify the firmament shall perish, thou wilt remain for ever the same, and of thy years there shall be no end. Thou wilt ever, therefore, preserve the souls which thou hast made; and we are enabled to look forward to all the changes of eternity with the pleasing assurance that thou wilt never leave us, if we have devoted ourselves to thy will, but that, amidst all the changes which everlasting ages may bring forth, thine everlasting arms will be round about us.

Grant, O heavenly Father, that with such great prospects before me, I may be enabled to form a proper estimate of all earthly things. Teach me so to number my days, that I may apply my heart unto wisdom; and, ever remembering that here I have no continuing city,—that a thousand unfore-

seen events may at any moment call me into thy presence,—and that, even though I should live to the utmost term of human life, it is but as a few days, enable me so to live, while I have health and strength, as I shall wish to have done when I come to die. May I now devote myself to all virtue, and to all praise, and think no labour too great, that I may lay hold on the prize of everlasting life.

Enable me to act at all times on enlarged and comprehensive views of my true interests. May I never be induced to sacrifice, to any pleasures of this life, my welfare in that life to which I am advancing; but, looking steadfastly to that hour when I shall be called to resign my place among all temporal objects, may I act at all times under the guidance of those principles which will extend their influence into eternity.

And may the recollection of the passing nature of all earthly things keep me from being, at any time, too much depressed by the sorrows or disappointments of this fleeting scene. But, O Lord, afflict not, in thine anger, the few and evil days that are appointed for man upon the earth; but let it repent thee concerning thy servants. O satisfy us

early with thy mercy, that we may rejoice and be glad all our days. Make us glad, according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.

Into thy hands, O Father, I commit my spirit through this night. Be merciful unto me, and bless me, for my Redeemer's sake. Amen.

MORNING PRAYER FOR FRIDAY.

1 Cor. xv. 20. *Now is Christ risen from the dead, and become the first fruits of them that sleep.*

Acts i. 9. *And while they beheld, he was taken up; and a cloud received him out of their sight.*

I THANK thee, O Father, Lord of heaven and earth, that thou hast made me capable of feeling my relation to thine uncreated perfection. How high, O Lord, is the distinction to which I am thus raised; and how invaluable is the privilege which that distinction implies! I am indeed placed but on the footstool of thy throne, and it is but a dim and imperfect view which I am capable of attaining of thy nature and attributes; but, amidst all my imperfections, thou hast implanted in my nature the indications of high honour to which I may yet attain; and it becomes me to cherish ceaseless gratitude, because I have been encouraged and commanded to commit

all my ways and thoughts to thee, who art pleased to reveal thyself as our Father in heaven, and who hast called us to aspire after communion with thee, and after a gradual approximation to the perfections of thy nature.

Surely, O God, thou hast made man but a little lower than the angels; thou hast crowned him with glory and with honour, and hast made him lord over all thy works.

But blessed, O Lord, be thy name, that our prospects have not been limited to this passing life. In a short time, indeed, we must resign our place upon this earth; and our eyes, which have seen thy perfections manifested in the things which thou hast made, must close for ever on every thing that is beneath the sun. The days of our lives, O Lord, are fast hastening away; and the seeds of death, which are implanted in our nature, remind every man, that the hour is approaching when he must bid adieu to this living scene.

But blessed be thy name, that even this our mortal part shall not perish. For thou, Lord, canst breathe into our dry bones, that they may live again; and in that word of comfort by which thou

hast enlightened our darkness, thou hast been pleased to announce, that thy spirit shall yet breathe over the valley which is full of bones,—that this our mortal shall put on immortality, and this corruptible be clothed with incorruption,—and that, when the sleep of death is past, a glorious morning shall dawn upon all those who have done well their part in time.

O grant, heavenly Father, that I may be among those who at that great day shall arise, not with fear but with triumph; and may my heart now be so disengaged from all earthly vanities, that at last I may awake to everlasting life.

I desire this morning, O Lord, to remember with gratitude, that thou hast given us a yet more sensible assurance of our resurrection from the dead: for, blessed be thy name, that he who came into the world as our representative, and who died upon the cross for our sins, has also risen again for our justification; and that when the days of his tarrying upon the earth were accomplished, he went up in glory, from a mountain of this earth, and in the view of his disciples, to thy right hand.

How wonderful, O Lord, have been thy dealings

with the children of men! Surely, O God, it becomes us, in all our fears, and sorrows, and doubts, to commit ourselves with confidence to thy fatherly love; for thou hast assured us, by the highest of all tokens, even by the resurrection and glorious ascension of our Redeemer, that the nature which he saved is precious in thy sight,—and that thou, who gavest thine own Son for us, wilt deny no good thing to them that ask thee.

Grant me, O Lord, a perfect and joyful faith in the acceptance of that work, which, by the resurrection of my Redeemer, thou hast declared to have been well-pleasing in thy sight; and while I see him thus exalted by thine own right hand, may I repose with assured confidence in the belief, that all my sins may be forgiven me, through that death which he once suffered for the transgressions of mankind.

And feeling, as I do, that the hour is coming when I must leave my place among those who are alive, O let me be comforted and sustained by the thought, that as Jesus died and rose again, them also that sleep in Jesus will God bring with him. May I, therefore, resign this my mortal garment, in

the blessed hope of being finally clothed with immortality; and, amidst all the fears which the thought of death awakens, may I be strengthened by the belief, that as Christ the first fruits is already risen, they also who are Christ's shall be made alive at his coming.

May the ascension of my Redeemer teach me to elevate my thoughts above all the changes of this earth; and, seeing in the glorious termination of his earthly sorrows an indication of the kindred glory which is reserved for those who follow his steps, may my course in time be conformed to his example, and all my prospects of the life that is to come be full of glory.

And for these purposes grant, O Lord, that as Jesus our forerunner has risen from the dead, and ascended to thy right hand, I also may rise with him to newness of life. May the old man with his deeds, which are corrupt, be taken away, and may my future life be adorned with all the brightness of the new man, which, after Christ, is created in righteousness and true holiness. May the love of God constrain me thus to judge, that if one died for all, then were all dead, and that we who live

should henceforth live, not unto ourselves, but unto him who loved us and gave himself for us.

And feeling, O Lord, how truly grand are the prospects which have been opened up to those who do thy will, and how assuredly our future place in thy kingdom must depend upon the virtue we have attained upon this earth, may I be enabled, by thy grace, to watch all my thoughts with a holy jealousy, lest in any thing I should depart from the perfect way of thy commandments. May neither the follies nor the sins of life ever make me forget how high is the vocation wherewith I am called; but, adding daily to my faith knowledge, and to knowledge temperance, and to temperance patience, and to patience meekness, and to meekness brotherly kindness and charity, may my course of virtuous attainment be like that of the morning light, which shineth more and more unto the perfect day.

Support me, O Lord, amidst the many cares and griefs with which thou mayest see fit to try me; and may I so improve my trials, that, becoming more and more alive to the evil of sin, and more and more devoted to the practice of all virtue, my present

light afflictions may work out for me an exceeding weight of glory.

Be with me, O most merciful Father, through all the duties and temptations of this day; and grant that these my secret supplications may so impress all holy resolutions upon my heart, that, amidst the busiest hours of occupation or of pleasure, I may consider myself as thy servant, and do all things to thy glory, for Christ's sake. Amen.

EVENING PRAYER FOR FRIDAY.

PSALM cxix. 35. *Make me to go in the path of thy commandments; for therein do I delight.*

36. *Incline my heart unto thy testimonies, and not to covetousness.*

37. *Turn away mine eyes from beholding vanity; and quicken thou me in thy way.*

LET my prayer, O Lord, be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. I know not what things to pray for; but do thou, O Lord, pardon mine infirmities, and let thy spirit help me with groanings which cannot be uttered.

I bless thee for the invaluable gift of thy blessed word, and for all the consolation and instruction which it is fitted to communicate. Blessed be thy name, that thou hast not entirely withdrawn thyself from all intercourse with thy children of the

dust; but that, as at sundry times and in divers manners thou didst speak in times past unto the fathers by the prophets, in these last days thou hast spoken to us by thy Son from heaven. I thank thee, O Father, that thou hast put thy word into my hands, and opened up to me those pure sources of satisfaction which it contains. Open my understanding to understand the Scriptures,—enable me every day to see more and more of the wisdom and love of thy dispensations towards men,—and may my knowledge be of that kind, which, while it enlightens the understanding, purifies and humbles the heart. Enable me to preserve a constant reverence for thy word; and may it be my delight to meditate therein by day and by night,—in the still hour of seclusion from the world, and when I am actively occupied with its business and its cares. Above all, grant, O Lord, that I may ever walk according to the directions which thy word contains; may it regulate my heart and purify my imagination, and guide all my actions; and thus may it be to me, at all times, as a light to my feet and a lamp to my path.

Grant, O Lord, that my religious knowledge may

be untainted by any mixture, either of unbecoming enthusiasm or of spiritual pride; but may it be of that truly Christian kind, which is pure, peaceable, and easy to be entreated,—full of mercy and of good fruits,—without partiality and without hypocrisy.

And bless, O Lord, all my endeavours to enrich my mind with all that other knowledge which is the ornament of life. Keep me from at any time wasting my exertions in vain or frivolous pursuits; but, considering myself always as accountable to thee for the improvement of my understanding, no less than for the conduct of my life, may I devote my labour to the attainment of such things only as are true and honourable, and subservient to edification. And forbid, O God, that I should ever be puffed up by any of the attainments which I may make in this life; but may my humility grow with my knowledge; and may my piety to God and charity to mankind be increased by every addition to the sum of my wisdom.

Preserve me, I humbly beseech thee, from the contamination of all those false views by which the unbelieving and gainsayers are led to destruction;

but, being ever firm in the faith delivered to the saints, may I consider it as my highest honour to be a follower and disciple of the Son of God.

Bless and prosper, if it be thy will, my worldly pursuits. But, alas! O Lord, I know not what is good for me all the days of this life. Let not my heart, therefore, be too much set upon any of the advantages of this life; and keep me from ever presuming to mark out to thy wisdom what things I ought to wish and to pray for. May the language of my heart ever be, Lord, not my will, but thine be done. If thou shouldst see fit to disappoint my hopes, may I be led thereby to a more attentive consideration of all my ways. And if it be thy will to bless my exertions, may I employ all my means to thy glory and to the good of mankind. Keep me always humble and thankful, and ever striving to obtain an inheritance in thy heavenly kingdom.

Preserve me from an inordinate and ambitious pursuit of temporal honours; but rather let me study at all times to be approved of thee, and so to live, that I may leave behind me that good name, which is better than precious ointment.

Keep me from being at any time too much dis-

tressed by the cares and anxieties of the world.—May I ever keep in mind, that there is nothing abiding under the sun; and that there is a mingled portion of good and of evil appointed to every man. May I at all times, therefore, submit myself to the disposal of thy providence; and when difficulty and sorrow overtake me, may I be aided by thy grace, so to conduct myself, that in all things I may approve myself thy obedient servant.

Above all, grant, O Lord, that I may run my Christian course with success. May I daily be adding to my faith knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness and charity; that thus may my course of duty and of virtuous attainment be like the shining light, which shineth more and more unto the perfect day.

I thank thee, O Lord, that thou hast brought me in peace and safety to the conclusion of this day; and that thou hast again permitted me, in this quiet hour, to hold communion with thee, who art my Father in heaven. Grant, O Lord, that while I am preparing for that rest by which my body is to be refreshed, I may think with becoming

seriousness of that time when I must put off this mortal garment, and lie down in the bed of death; and may I terminate this and every day of my life in such a manner as I shall wish to meet my latter end,—at peace with thee,—at peace with the world, —and at peace with my own heart.

For this purpose, O Lord, grant me more complete devotedness to thy will, and enable me more strenuously to perform all duty, and to avoid all sin; and through the merits of my Redeemer may I be reconciled to thee, who canst only look on me in mercy through him.

If during this day I have either done or suffered injury, O take away from me all hostile and all revengeful feelings; let not the sun go down upon my wrath; but may I fall asleep in perfect charity and sincere good-will to men.

Calm within me every evil and unruly passion; inspire me with all peace and joy in believing; enable me to commit myself to thy care, as to the guidance of a kind and merciful Father, who cannot but love those who do his will. And to thy name, O Lord, be ascribed glory, dominion, and praise, both on earth and in heaven, world without end. Amen.

MORNING PRAYER FOR SATURDAY.

1 PETER ii. 21. *Leaving us an example that we should follow his steps.*

I THANK thee, O heavenly Father, that thou hast again opened mine eyes upon the light of day; and that while the sun is preparing like a giant, to run his course in the heavens, I also, thy rational and immortal creature, have been called to run my Christian race in the practice of all duty and of all resignation.

I bless thee, O Lord, that thou hast permitted me to see the concluding day of another week; and that thou hast not, ere this day, terminated the time allotted to me upon this earth.

O forgive, I humbly beseech thee, for Christ's sake, the manifold sins of my past life. In all things I have come short of the duty required of me; there has not been a thought in my heart, nor

a word in my mouth, which could bear the scrutiny of thine all-searching eye, if thou, O Lord, shouldst see fit to call me into judgment.

What then, O Lord, shall I say for my presumptuous sins, or how shall I venture to lift up my head in thy presence, when I recollect how often I have set at nought all thy counsel, and would have none of thy reproof. O Lord, enter not into judgment with me, for thy beloved Son's sake; but freely forgive all my transgressions, according to the promise which thou hast promised to all those who repent of their iniquities.

Grant, I humbly beseech thee, that my repentance may be of that genuine kind which needeth not to be repented of; and henceforth being raised to a new and better life, may I take the example of my blessed Redeemer, as the pattern of all my conduct; and in all things may I endeavour to exhibit the spirit and conduct by which he was distinguished.

As he willingly stooped from his throne in heaven, and refused not to be partaker of our human nature, and to endure all the pains and sorrows of this life, when thy righteous will saw fit to call him to this

great duty, may I also, like him, prepare myself for entering with perfect alacrity on whatever duties or labours thou mayest see fit to ordain for me; let me not, on any occasion, prefer mine own pleasures to thy will; but may I at all times be ready to make a sacrifice of all my inclinations, that I may in every thing do that which is well-pleasing in thy sight.

Take away from me all indolence—all selfishness —all hardness of heart—and want of feeling for the happiness of mankind. Inspire me with all pure, and submissive, and Christian dispositions; and thus, laying aside every weight, and the sin that most easily besets me, may I run with patience the race that is set before me, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God.

Like him, may my heart be full of love and fervent charity to mankind; and may this love induce me willingly to devote myself to such conduct as may in any degree promote the happiness, or improve the virtue, or increase the knowledge of any of my bre-

thren. Let me ever feel it to be my own highest happiness, when I am thus, in however small a degree, a fellow-worker with God for the good of his creatures. May neither the ingratitude, nor the malice, nor the wickedness of man, take from me the ambition which I ought to feel for their welfare; but as Christ died for the ungodly, may I also imitate the mercy of my Redeemer, by endeavouring to reclaim those who are in misery or in ignorance; and by neglecting no opportunities which my situation presents, of being the minister of comfort and of knowledge to the fallen.

Enable me also, O God, to set the example of my Lord continually before me, amidst all the hardships and discouragements of my lot. Like him, may I be resigned in tribulation, patient in labour, contented in poverty, and even, when unjustly treated by the malice or folly of mankind, like him, may I pray for those who persecute and revile me.

Fill my heart, O Lord, with all gentle, and kind, and amiable feelings; may I conduct myself amidst the provocations and persecutions of this world, like one who knows that all these things will pass away, and who is also assured that there is a great recom-

pense for those who are without blame, and who endure unto the end.

Take away from me all pride, all vain-glory, all trust in mine own righteousness, all undue regard to the opinion of mankind. May I set thy holy and just law at all times before me; and in my obedience to its precepts, may I be unseduced either by the vain applauses of the foolish, or by the unfounded reproaches of the disobedient and unbelieving.

May my heart and life be adorned by all the virtues of the Christian character. May I be strong in faith, ever believing that thine eye is upon me; that thou guidest all the arrangements of nature and of life; and that as misery and shame are appointed for the wicked, there is also a great reward for those who do that which is right.

Grant also, that amidst all present darkness and present sorrows, I may rejoice in hope,—looking habitually to that better life which thou hast promised to the pure in heart,—and using all the things of this life as earnests of greater things which are yet to come.

Above all, O God, grant me that charity which is the greatest of all gifts,—that perfect love which is

the bond of perfectness,—that pure and Christian good-will to men which will accompany my spirit into the heavenly kingdom, when faith has given place to vision, and hope has terminated in fruition.

Thou only, O God, canst inspire me with all these graces, and enable me to persevere unto the end. For what, O God, am I, that I should presume on my own strength,—beset as I am by ten thousand sources of delusion within and without,—and not knowing in what path I should move, that I may escape the danger that threatens me. Let thy good providence direct all my ways; and, amidst the perplexities and troubles of this mortal life, do thou so lead me, that I may not meet with any temptation, which, by thy grace, I may not be able to overcome.

Let thy spirit descend into my heart, to take away from me all love of sin, and to inspire me with all good and holy dispositions. And grant, O Lord, that when the moment of danger and of difficulty arrives, thy grace may be sufficient for me, and thy strength may be perfected in my weakness. Be especially with me through this day; and grant, that whatever I do, may be done with a

view to thy glory, and may both promote the welfare of my own spirit, and the good of those with whom I am connected.

Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer. Amen.

EVENING PRAYER FOR SATURDAY.

PSALM cxix. 59. *I thought on my ways.*

I THANK thee, O heavenly Father, that thou hast permitted me to see the conclusion of another week; and I desire this evening, to review, with a truly grateful heart, the many instances of thy loving-kindness which have followed me during the days that are about to close. Thy mercies have been new to me every morning, and thy faithfulness every night. Thou hast graciously delivered me from many dangers which have surrounded me on the right hand and on the left. Thou hast preserved my body in health, and my spirit in peace,—and thou hast blessed me with a full measure of those social comforts which spring from a heart that is attached to its kindred, and from the endearing charities of domestic life.

How many, O Lord, who saw along with me the opening days of this week, have already resigned

their place upon this living scene,—how many have met with calamities which have sorely bowed down their spirits,—how many have been led into the far greater misery of having committed crimes which may darken all their prospects during the days that are to come!

What am I, O Lord, that thy tender mercy should have so graciously exempted me from these great sorrows? Enable me to see thy good and gracious hand in all the blessings of my lot; and may my evening service this day be a sacrifice of heartfelt thankfulness to thee, who art the giver of every good and perfect gift.

But, alas! O Lord, I am laden with iniquity; and it becomes me to confess, with a truly contrite heart, my great unworthiness in thy sight. I have every day been adding to the amount of my transgressions,—and when I look back on the opportunities with which thou hast blessed me, and on the means of doing good which I have enjoyed, I feel that if thou wert strict to enter into judgment, I could not answer for one of a thousand of my faults.

Alas, O Lord, my character still retains the imfections which have marked it ever since I began

to act.—I have done little to overcome my feebleness in duty,—my coldness in devotion,—my want of charity,—my complete absorption in the things of this life to the utter neglect of those better and more enduring things that are set before me.

For Christ's sake, O Lord, forgive my offences, and may thy good spirit, which alone can take away my weakness, and increase my strength, inspire me with all holy, ardent, and elevated feelings, and enable me, during the days that may yet be granted to me, to run my Christian race, not only with patience, but with energy,—looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God.

And grant, O Lord, for his sake, that when my day of life is about to be concluded, I may be enabled to look back on my course with joy; and to feel that having, during the discipline of time, improved, in some measure, my talents and my time, I may look forward with a humble hope, that in a better world thou wilt perfect that which concerneth me.

For these purposes, O Lord, prepare me for the duties of that Sabbath-day which is soon to arise. May my mind be filled, before I fall asleep, with all holy, dutiful, and resigned feelings,—with gratitude for thy great goodness to the children of men,—with sincere faith in the merits of thy beloved Son, and with ardent desires that thy good spirit may sanctify all my affections.

And when the Sabbath sun shall come forth, may I be found in the spirit on thy holy day. May it be to me a day of rest from all vain cares and sinful thoughts,—a day of devout meditation on thy wondrous works,—a day of blessed anticipation of those endless years, which will be as a ceaseless Sabbath to all those who shall be faithful unto death.

Forgive, I humbly entreat thee, the many misapplications of thy Sabbaths, of which I have been guilty; and enable me henceforth to regard thy blessed day, not as a weariness, but as a delight, and to derive from its meditations and its duties, the strength that may enable me to run my Christian course with joy.

I commit to thy gracious keeping this night, all my friends, wherever they are. Be thou the friend

of those who are far from home,—of those who are tossed upon a stormy sea,—of those who, in a foreign land, are removed from that security, and that kindly intercourse which I enjoy. Let no distance ever make me unmindful of those whom I am bound at all times to remember with affection,—and forbid, O heavenly Father, that I should ever fail in the discharge of those relative duties which are the foundation and happiness of social life. Make me ever faithful, affectionate, and dutiful,—not regarding my own happiness, if, by sacrificing it, I can contribute to the welfare of others,—and setting at all times an example, which may convince those who witness it, that the religion of Christ is the fountain, not only of all elevated affections, but of all kind and charitable deeds.

Forgive all mine enemies,—let no revengeful thought harbour in my bosom,—but, like the Son of God, may I be meek and patient, long-suffering to those who oppose me, and willing to endure all things, that the bonds of charity may be preserved unbroken. And in this exercise of forbearance, may I always remember, that my offences against God have been very great, and that he has promised re-

mission of sins only to those who are willing to forgive the offences of their brethren.

Bless the whole human race. May ignorance and horrid cruelty be done away among all nations; and may the light of the glorious gospel speedily diffuse its brightness over those lands which now lie in darkness and in the shadow of death.

Be particularly gracious to the sorrowful and the distressed,—visit the prisoner in the sadness of his solitude,—pour the balm of consolation into the wounded spirit, and prepare the dying for their great change.

And help me, O Lord, ever to remember, that the days of my life are fast hastening away,—that in a little time the bed of languishing and of death shall receive me,—and that I shall then feel how truly momentous to man it is, to have served the Lord in the land of the living. Prepare me, O heavenly Father, for that eventful hour; and grant, that, looking back upon life, I may then be enabled to say, Now is my race completed, and my warfare is accomplished. I have fought a good fight, I have finished my course; I have kept the faith, henceforth there is laid up for me a crown of life,

which the Lord will give, not to me only, but to all those who love his appearing. In this blessed hope I now resign myself to the disposal of thy providence;—and to thy name, Father, Son, and blessed Spirit, be ascribed all glory, dominion, and praise, world without end. Amen.

PRAYER FOR SABBATH MORNING.

Exodus xx. 11. *In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.*

It is a good thing, O Lord, to give thanks unto thee,—to sing praises unto thy name, O thou Most High,—to show forth thy loving-kindness in the morning, and thy faithfulness every night.

But most of all, it is becoming and pleasant to offer up the sacrifice of thankfulness on this day which thou hast consecrated to thyself; and to unite the feeble accents of human praise with the songs of those angelic hosts who for ever surround thy throne, and who glorify thy name, for thine eternal and unbounded loving-kindness.

Worthy art thou, O Lord, to receive blessing, and honour, and glory, and praise: for thou hast

created all things, and for thy pleasure they are and were created.

I look back this day, O thou Creator of the heavens and the earth, to that hour when thy vivifying spirit moved upon the face of the waters, to cause spring from the deep this magnificent abode which thou hadst destined for man; when the waters were gathered into one place, that the dry land might appear,—when the sun began to enlighten the day, and the moon and stars to shine by night, —and when this earth, fresh from thy creating hand, was replenished with all living and moving things. Surely, O Lord, it was only a purpose of mercy that could have prompted thee thus to exert thyself in behalf of thy creatures; and it becomes all thy children to acknowledge thy goodness with ceaseless songs of wonder and of gratitude.

But blessed be thy name, that thy loving-kindness was not confined to the act of creation; for thou still continuest to breathe, with the spirit of love, over the works which thou hast made; and there is not a movement of the universe, nor a moment of our lives, that does not testify of thy parental care and ever-watchful providence.

We believe also, O God, that this is not the last scene on which thy perfections are to be displayed; for we have been instructed to look for a new heaven and a new earth, when all sublunary things shall have passed away,—and we believe that a period is approaching to those who do thy will, when this corruptible shall put on incorruption, and when this mortal shall be clothed with immortality.

Blessed be the name of God, that, to keep up the sense of all that he has done, and is yet to do for mankind, he has been pleased, from the earliest ages, to set apart this day of recollection and of rest. Surely, O Lord, thou art ever mindful of the works of thy hands,—thou continuest thy care for man and for beast,—and when they are wearied with the labour which thou hast ordained for them, thou hast appointed unto them a season in which they may repose from their toils, and taste that tender mercy which is over all thy works. Grant, O heavenly Father, that my soul as well as my body may this day repose from all vain and worldly anxieties,—that the calm of this Sabbath morning may diffuse itself over all my thoughts, and feelings, and hopes,—and that, throughout the day, no

thought or emotion may be awakened within me but such as is well-pleasing in thy sight.

This, O Lord, is the day which thou hast appointed, not only for rest, but for devout contemplation; and this day I desire to meditate on all thy works, and on all thy wonderful ways towards the children of men. Enable me to see thy perfections in every thing that surrounds me upon earth,—to adore thy wisdom, and love, and power, as they are displayed by the things which thou hast made; and, considering this universe as a temple dedicated to thy glory, and man as the priest whom thou hast consecrated to thy service, may it be my study at all times so to order my life, that, in all that I think, and wish, and do, I may offer unto thee an acceptable sacrifice, through Jesus Christ, thy Son.

And grant also, O Lord, that this day may ever be viewed by me as an earnest of that greater Sabbath which shall never end: may my soul be this day filled with a firm belief and with a delightful anticipation of that eternal life which thou hast set before all those who do well their part in time,—and with this hope in me, may I study, at all times,

to purify myself as thou art pure,—that, finally, I may be qualified to be the associate of those blessed spirits who have always delighted to do thy commandments.

For this purpose, O Lord, send this day thy good spirit into my heart, for I feel that of myself I am not able to think or to do any thing which thou canst approve. I feel, O God, that I am dead in trespasses and sins,—that my imagination is unholy, and my heart hard; and that I carry about with me a body of sin and of death. O send forth thy light and thy truth,—let them lead me and guide me, and bring me to thy holy hill, and to thy tabernacle,—may they inspire a new life into my heart,—and, by their operation, may my soul and body be made a temple fit for the habitation of the Holy Ghost.

Make me joyful this day in thy house of prayer. May my praises and thanksgivings ascend as sweet incense from thine altar,—and may my heart be opened to hear what God the Lord will speak unto me. Forgive, O heavenly Father, my former imperfections in public worship,—cast me not away from thy sight, because I have presumed to tread

thy courts with unhallowed feet; but may the remembrance of my past failures strengthen me for a more zealous and perfect discharge of my duty in all future times.

Hasten the time when the earth shall be full of the knowledge of the Lord as the waters cover the sea,—when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom like the rose,—it shall blossom abundantly, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon,—when the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them;—and when there shall be nothing to hurt or to destroy in all thy holy mountain.

Put an end to cruelty and crime over all the earth; may rational liberty, and pure religion, and liberal knowledge everywhere prevail; and by their influence may the time soon come when men shall live everywhere as fellow-servants of the same God, and fellow-heirs of one blessed immortality.

Grant that where the religion of thy Son is already established, it may be more and more purified

from all error and vain superstition; may it gradually attain nearer to that perfection in which it was preached by him who came in the name of the Lord to teach and to redeem us; and may brotherly love and Christian charity everywhere unite those who acknowledge their relation to one Saviour and one God, and who hope, when all the darkness and imperfections of time are past, to be associated together in the eternal felicities of thy heavenly kingdom.

Hear, O heavenly Father, these my earnest prayers, and answer me in mercy, for the sake of him whom thou hearest always;—and to whom, with thee, O Father, and the blessed Spirit, be ascribed all glory, dominion, and praise, world without end. Amen.

PRAYER FOR SABBATH EVENING.

PSALM cxix. 105. *Thy word is a lamp unto my feet, and a light unto my path.*

I THANK thee, O Father, Lord of heaven and earth, that what many prophets and righteous men desired to see and to hear, and were not permitted, thou hast been pleased to reveal unto us who live in these last days. Glory, and blessing, and praise be to him who came in the name of the Lord to save us;—Hosannah in the highest.

Blessed be thy name, that in the gospel of thy Son all the wants of our nature have been supplied. We are far removed from thine eternal excellence; and, on this footstool of thy throne, we seem to be abandoned to the uncertain guidance of our own wisdom and our own strength.—But, blessed be thy name, that thou hast now made thyself known to the inhabitants of the earth, as their Father who is in heaven,—as a Being who, though invisible to

mortal eyes, art yet not far from every one of us,—and who art graciously leading us in a way which we cannot fully understand, to the final purposes of thy righteous will.

We all, O God, have gone astray from thy commandments. With the first hours of our consciousness we felt, that sin had entered into the world, and that we also had fallen victims to it; and we farther feel, that not an hour has since elapsed in which we have not required thy forgiving mercy. But, blessed be thy name, that thou art now revealed in the gospel as the Lord God, merciful and gracious, not willing that any should perish, but that all should come unto thee and live; that thou hast accordingly sent thy beloved Son into the world, to take upon him our nature, and to die for our sins,—and that forgiveness is now preached unto all men in his name.

But, alas! O Lord, it is not in man that walketh to direct his own steps; for ten thousand dangers surround us on the right hand and on the left; and without some guidance more powerful than our own we must constantly be falling into folly or into sin. But, blessed be thy name, that

thou hast promised thy Holy Spirit to guide all those who put their confidence in thee,—and that under his guidance they shall appear faultless and blameless before thy presence at last.

We all, O God, are clothed with a short-lived and mortal nature; the earth is strewed with the dust of countless myriads who have gone before us,—and in a very short time the place that now knows us will know us no more for ever. How then, O heavenly Father, does it become us to rejoice, that, through Christ, the hope of immortality is now opened up to all those that believe,—and that when our earthly tabernacle is dissolved, we have a building of God,—an house not made with hands,—eternal in the heavens.

Grant, O heavenly Father, that these great revelations of the gospel of thy Son may be precious in my eyes,—and that I may ever feel that gratitude which it becomes all thy rational creatures to entertain for such wonderful manifestations of thy loving-kindness and tender mercy to our race.

On this Sabbath evening I desire to lift up my soul in fervent gratitude to thee, because thou hast again permitted me, in the services of thy house of

prayer, to recall these great truths to remembrance. O forgive the imperfections that have this day mingled with my services,—make me truly thankful that thou hast not mingled my blood with my sacrifice, but hast permitted me to retire from the place of thanksgiving, with the humble hope that, for Christ's sake, thou wilt take away my sins.

Alas! O Lord, it is when I look back upon the manner in which I have performed even my holy duties, that I feel most strongly how incapable I am of doing any thing that can in all respects be well-pleasing in thy sight.—For how feeble, even when I have been adoring thy greatness, have been my conceptions of thy nature and attributes,—how imperfectly have I felt the grandeur of that service in which I was occupied,—or looked as I ought to have looked on the sublimity of that temple which thou hast filled with thy glory, and of which man has been made the minister and priest!

What vain and sinful imaginations have possessed my heart, even while I have been singing thy praises; and how far have I been from listening

with the solemnity which the service should have inspired, to that great message which has this day again been proclaimed in my ears, that God has sent his eternal Son to dwell with man upon the earth,—and to offer salvation and everlasting life to those that obey him.

Mark not against me, O Lord, mine innumerable transgressions,—pardon the sins of my holy things,—and in thy great pity and tender compassion, Lord, remember that I am but dust.

Enlighten my understanding, O heavenly Father, by a more perfect comprehension of the doctrines of thy word. Grant that my religion may be freed from all superstitious, illiberal, and uncharitable views,—and may I gradually acquire such a knowledge of divine things as may be worthy of thy nature and beneficent administration,—suitable to the perfect love of him who came from heaven to instruct and to save mankind,—and fitted at once to comfort and to purify my own mind, and to render me a useful and respectable member of society.

And grant, O Lord, that I may always possess the firmness and honesty of mind to adhere without

fear to whatever I believe to be agreeable to thy word;—may no regard to the opinions of mankind ever make me betray my own conscience,—but, ever believing that thou wilt ultimately give effect to that which is right, may I rejoice in being a fellow-worker with thee for the welfare of thy creatures.

Above all, grant, O heavenly Father, that the truths of thy word may have a practical effect upon my temper and conduct. Deliver my mind from all vain imaginations,—all false views—all wandering thoughts,—enable me to form a correct estimate of my situation in life, and of the duty to which that situation calls me,—and thus may I be enabled by thy grace to acquit myself in all things as a good servant of my Father who is in heaven.

Into thy hands, O Lord, I commit my spirit, and those of all my relations and friends, during this night. Grant me the blessing of refreshing sleep;—and when I awaken, to the business of another week, may it be with a heart purified by the services of this day, and more resolved than it has hitherto been to take thy word as a light to

my feet and a lamp unto my path. Hear, f
Christ's sake, these my humble prayers, and a
swer me in mercy, O Lord, my strength and n
Redeemer. Amen.

ANOTHER PRAYER FOR SABBATH MORNING.

Isaiah lviii. 13. *Call the Sabbath a delight.*

Blessed be thy name, O Lord, that though thou art the High and Holy One who inhabitest eternity, thou also delightest to dwell with the man who is humble and of a contrite heart.

Surely, O Lord, I am not worthy to lift my eyes to the place where thine honour dwelleth,—for myriads of pure intelligences serve thee day and night in thy temple; and they offer unto thee a service undebased by the imperfections which pollute the purest offering that man can present.

Yet blessed be thy name, that thou condescendest to take pleasure in the imperfect sacrifices of human praise,—and that thou hast especially set apart this day, that man may refresh himself from his many toils, and may consecrate all his occupa-

tions by imploring thy blessing, and placing himself under thy care.

How pleasing are the meditations which this season awakens,—and how good was it in thee, O Father who art in heaven, to allure us to such contemplations by the rest thou hast appointed for this day!

In the beginning, thou didst create the heavens and the earth,—when as yet the generations of man had not begun to exist, thou didst graciously arrange for them their future dwelling-place; and all thy thoughts towards them were thoughts of love.

I desire, O Lord, this day to look back with gratitude and wonder to that hour when the morning stars sang together, and all the sons of God shouted for joy,—when thou didst look from thy throne upon the world which thou hadst made, and didst behold that all things were very good,—and, when resting from thy work, thou didst consecrate the first Sabbath, by shedding one blessed day of peace and love over the new-born glories of the yet unpolluted world.

Blessed be thy name, that thou hast never left thyself without a witness: for the heavens continue

to declare thy glory, and the firmament showeth forth thy handy-work;—day unto day uttereth speech, and night unto night showeth knowledge; their line is gone into all the earth, and their words to the end of the world.

The covenant of the day and of the night is not broken,—for still thou givest the sun for a light by day, and the moon and stars to shine by night; and thou hast also been faithful to thy covenant of promise, that while the earth remaineth, seed-time and harvest, summer and winter, shall not fail.

The heaven, even the heaven of heavens, is thine; but the earth thou hast given to the children of men. Thou visitest the earth, and waterest it: thou preparest them corn, when thou hast so provided for it: thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof: thou sendest the springs into the valleys which run among the hills; they give drink unto every beast of the field,—and by them the fowls of heaven have their habitation, which sing among the branches.

How manifold, O Lord, are thy loving-kindnesses

to the children of men !—the earth is full of thy tender compassions.

Blessed be thy name, for the watchful care with which thou hast ever regarded the generations of mankind. Thou wast the God of our fathers, and of the old time before them. Thou leddest Jacob like a flock, and Israel like a shepherd, when as yet the earth was unpeopled before them. At sundry times, and in divers manners, thou didst speak unto the fathers by the prophets,—and in these last days thou hast spoken unto us by thine own Son from heaven.

But, alas ! O Lord, we have all forsaken the covenant of thy peace. We all like sheep have gone astray ; there has not been a just man upon the earth, who has in all things done that which it was his duty to do.

But blessed be thy name, that this day has likewise been appointed to remind mankind that there is mercy with thee, that thou mayest be feared,—and that with our God there is plenteous redemption. Blessed be thy name, that this day we are invited to hear the joyful sound, that, though we have rebelled against thee, thou wilt not for ever

deny us thy grace,—but that when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive; and that, to show more fully thy purpose of mercy, thou hast sent thy beloved Son to take upon him our nature, and to die for our sins. Hosannah to the Son of David; blessed be he who came in the name of the Lord to save us: Hosannah in the highest.

We delight, in an especial manner, to remember that this day has been consecrated by the resurrection of thy Son from the dead,—and that as Christ is risen and become the first-fruits of them that sleep, we also shall be made alive, but every man in his own order, Christ the first-fruits, afterwards they that are Christ's at his coming.

We look forward, therefore, this day with triumph to that coming hour when the innumerable multitudes of the dead shall rise from the slumber of their long sleep,—when they shall stand a mighty army in the valley that had been full of bones,—and when they who have kept thy law and followed the example of thy Son shall go with him into that new heaven and new earth, where righteousness and love only shall dwell.

Surely, O Lord, the dispensations of thy providence are all full of mercy and of great pity to our sinful race. O enable me to trust in thy love, and so to order all my thoughts and actions, that, when Christ cometh to judge the world, I may be taken for ever into his heavenly kingdom.

Bless, for this purpose, the sacred services of this holy day. Enable me to enter thy courts with thanksgiving, and thy gates with the voice of praise, —to offer unto thee the sacrifice of a truly humble and contrite heart,—and to learn from thy law the great things which thou hast promised to do for them that love thee.

Keep my foot, O Lord, when I go into thy courts; and grant that I may be more disposed to hear than to offer the sacrifice of fools. Clothe thy priests with salvation, and make all thy people to shout aloud for joy. May the triumphs of Messiah this day be great upon the earth. Let every valley be exalted, and every mountain and hill be brought low; let the rough places be made plain, and the crooked be made straight; and let all flesh see the salvation of our God.

Hasten the time when the tyranny which man exercises over man shall be brought to an end.

Let not those who equally bear thine image presume to enslave, or to act with cruelty to one another,—but may the humanizing influence of the gospel of Christ banish all injustice and violence from the earth,—and incline Jew and Greek, barbarian and Scythian, bond and free, to live together as brethren in Christ, and to become helpers together of each other's joy.

O forgive the great sins that have been done by man towards his fellow-men. Over all the earth may the peace of this Sabbath-day be felt,—and may the oppressed and the oppressors equally repose from their sufferings and their crimes, and feel, in approaching thy throne of grace, that there is no respect of persons with God.

Let the rest of this Sabbath-day be to all thine intelligent creatures an earnest of the blessedness and the peace of heaven. And to thy name, Father, Son, and blessed Spirit, be ascribed on earth, as in heaven, all glory and honour, dominion, and praise, world without end. Amen.

PRAYER FOR SABBATH EVENING.

2 Thess. iii. 1. *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified.*

How amiable, O Lord, are thy tabernacles,—a day spent in thy courts is better than a thousand. Blessed are they that dwell in thy house. Blessed is the man whose strength thou art, in whose heart are thy ways. They go from strength to strength,—every one of them in Sion appeareth before God;—the Lord is a sun and shield,—the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

I thank thee, heavenly Father, for the high privilege of being permitted to draw near unto thee, and to make my requests known at thy throne of grace. Blessed be thy name, that in the quiet of this Sabbath evening, I am encouraged to enter

into my closet, to shut the door behind me, and to pray to my Father, who seeth in secret, and who, by his beloved Son, has promised that he will reward those who thus call on him. Enable me to regard such exercises, not only as a duty, but as an honour and a happiness,—and from them may I derive that strength, amidst the toils, and sorrows, and temptations of this world, which will enable me at last to appear before thee in thy heavenly kingdom.

I thank thee, heavenly Father, for the solemn services of thy house of prayer. It is a good and a pleasant thing to go up with the multitudes who keep thy Sabbaths,—to offer up united prayers and praises to him who dwelleth in the high and holy place, but who dwelleth also with those who are humble and of a contrite heart. It is a good and a pleasant thing to hear thy blessed word; and, amidst the many sins of this life, to be assured that these all may be forgiven for Christ's sake, and that the services of our earthly sanctuaries are, to those who improve them, an earnest of that greater service which awaits the just in the temple that is above.

Blessed be thy name, O Lord, for the opportunity which has this day been afforded me of appearing in thy house. How merciful, O Lord, art thou, in not having cut me off from the land of the living, and assigned me my portion with those who have rebelled against thee; how great is thy mercy, in still permitting me to hear the joyful sound, and to know that the promise of eternal life is still held out to me, if I forsake my sins, and employ well the days that may yet be granted to me! Impress upon my mind every valuable instruction or admonition which I have this day received, and grant that the sense I have had of the high capacities of my nature, and the perception I have gained of the course which I ought to pursue, may be so confirmed to me, that when I mingle with the world, I may still retain the marks of one who has been in high communion with the Father of his spirit.

I thank thee, O Father, for the high privilege of thy blessed word,—for that book which speaks of all thy wonderful dispensations towards the children of men,—in which the mystery of thy providence is revealed,—and light is shed on all that darkness, which, to the eyes of many wise and good

men, concealed the plans of thine everlasting mercy. May thy word and law be my meditation by night and by day; and from it, as from a pure fountain, may I draw that refreshment in the wilderness of life, which may enable me to pursue my journey with gladness unto the end.

May its admonitions and precepts,—its blessed representations of the joy that is laid up for the just,—its consolations amidst the sorrows and difficulties of life, and the cheering light with which it has illumined the grave,—all have their proper effect upon my mind,—may they mingle with and sanctify all the knowledge I may acquire from other sources,—and be in me as a well of water springing up into everlasting life.

Let thy word have free course and be glorified. May the day-spring from on high speedily arise upon those lands which now lie in darkness and in the shadow of death. May faithful and able men be sent into all lands upon this high mission, and may men of all regions speedily perceive, how beautiful upon the mountains are the feet of him that bringeth glad tidings,—that publisheth peace,—

that saith unto the inhabitants of the earth, Behold your God.

Bless and prosper the church which thou hast planted in this land. Clothe her priests with salvation, and make thy saints to shout aloud for joy. May the people of all ranks and denominations be united in the bonds of Christian charity,—and may this land ever be distinguished for the prevalence of liberal knowledge,—and of just maxims of morality among all its inhabitants.

Bless all ranks of men among us, from the king on the throne to the meanest of his subjects. May the king's reign be long and happy, and may he, above all things, ever seek thy honour and glory, and the good of the people over whom thou hast set him.

Raise up able and conscientious and enlightened men to guide the councils of the nation, and may all classes be animated with the desire of making the power and the resources of this great and favoured land rather subservient to the promotion of sound knowledge, and of just measures of policy among mankind, than conducive to any selfish

schemes which have no relation to the welfare of the world.

Increase, O Lord, the number of those in all ranks, who have the prosperity of religion and the advancement of morality and of knowledge sincerely at heart. Blessed be thy name, that such men are still to be found among us. Give efficacy to their labours, and by their example may the same spirit be more generally diffused.

Look in mercy upon the multitudes who devour all manner of iniquity with greediness,—upon the young, who are running thoughtlessly in the way of ruin,—on the depraved, who have set all thy counsels at nought,—and on those whose delight it is to lead others into the ways of vice. O God, turn their hearts, and forgive their sins,—and even among them may there be many who shall be monuments of thy redeeming love.

Bless all my friends, and forgive all mine enemies, —be very gracious to all who live in this house,— and grant, that when we are called from the fellowship of this earthly scene, it may be to enjoy the far higher fellowship of thy heavenly kingdom. In this blessed hope, I now resign myself to thy

care through the night. O keep all my relati
thy love,—and bless, with all temporal and sp
blessings, those who are near and dear to m
Christ's sake. Amen.

MORNING PRAYER FOR A DAY OF HUMILIATION.

PSALM xxxviii. 18. *I will declare mine iniquity; I will be sorry for my sin.*

FATHER of the spirits of all flesh, it becomes me, on this day of fasting and humiliation, to come to the footstool of thy throne of grace, with a truly contrite heart; for mine iniquities have gone over my head, and are become a burden too heavy for me to bear.

How great, O Lord, have been the mercies I have received at thy hand,—thou hast called me to the high honour of being a member of that great family of intelligence with which thou hast peopled the universe,—and hast given me my place among that favoured race, whom thou hast appointed to inhabit this beautiful world. I was early blessed with the advantages of a religious education,—a good

example was early set before me,—I was warned of the evils that must fall on those who commit sin,—and thy bountiful providence has called me, times without number, to devote myself to thy service, because thou art good, and doest good to them that love thee.

Alas, O Lord, how different might my course of life have been from what it has proved to be! Had I felt, as I ought, all the goodness thou hast bestowed on me, and listened, as I ought, to the denunciations of thy displeasure,—had I taken warning by the fate of those whose sins I have witnessed,—or followed out, with but moderate firmness, the resolutions I have often made,—from how many sins, which now bend me to the dust, might I have been free; and with how much greater peace of mind might I, on this day of humiliation, have sought for thy favour. My course might then have been like that of the shining light; and, instead of the secret fears which now darken my spirit, and the awful forebodings with which I look forward to eternity, I might have enjoyed the calm satisfaction of the man whom thou approvest, and the blessed assurance of him to whom thou wilt not impute sin.

But, O my God, it is in vain that I retrace what I might have been, while the sad reality of what I am presses on my thoughts. There is no hour of my past life to which I can look back with unmingled satisfaction,—and there are many, which I could wish for ever to be blotted out of the book of thy remembrance. For thou, Lord, knowest all things, and the whole course of my life is before thine omniscient eye.

How then, O Lord, shall sinful dust and ashes come before thee? Blessed be thy name, that this our frail human nature is not left without hope,—for thou knowest our frames, thou rememberest that we are dust; and, amidst all the iniquities of thy creatures, thou art still long-suffering and ready to forgive. Blessed be thy name, O Lord, that even in confessing our sins, we feel that there is forgiveness,—for thou breathest, with a gentle voice of comfort and of hope, on the secret hearts of those who are sincerely penitent,—and the tears that purify our hearts from the transgressions we have committed, also relieve the pressure of that heavy burden which weighs down the consciences of the disobedient. Thanks be unto thee, O Lord, for

this silent intimation of thy willingness to pardon; and ever blessed be thy name, that, to this secret hope, thou hast added the more explicit declaration of thy holy word.

Yes, O Lord, ever blessed be thy name, that, to relieve the fears of man, thou hast spoken to him by a voice from heaven, and hast declared to him, that when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive,—that thou hast no pleasure in the death of a sinner, but rather that he would turn from his wickedness and live,—and that there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.

Blessed still further be thy name, that, to give a sensible intimation of thy readiness to pardon, and of the love which thou bearest towards our fallen race, thou hast sent even thy beloved Son into this world,—to bear our nature,—to die for our sins,—and, at last, to rise again for our justification. Surely, O Lord, thy mercy is above the heavens, and thy faithfulness reacheth unto the clouds.

But, alas! O Lord, let me not presume on thy

forgiving grace, for thou art still a God that hatest iniquity; and thou hast declared, that though hand join in hand, the wicked shall not pass unpunished. Grant, O heavenly Father, that I may now confess my sins with a lowly, penitent, and obedient heart; let me not hide any of my transgressions from mine own conscience,—but, knowing that they are all open to thy sight, however secretly they have been committed, or however long the time since they were done, may I now confess them, depending entirely on thy mercy, through Christ, for the full forgiveness of them.

And grant me, O Lord, that humble, meek, and sober frame of mind which ought to be maintained by those who have fallen into sin. May the remembrance of my past failures make me more attentive to my ways during the time that is to come; and, aware of the awful danger which threatens the disobedient, may I henceforth work out my salvation with fear and trembling.

Thou, O Lord, wast often pleased, in the days that have gone by, to signify thine approval of those acts of humiliation in which thy servants engaged,—and thou hast recorded, in thy word, their

humility and their reward, for the encouragement of all who shall come after them. And, blessed be thy name, that thy mercy is still the same to all those who are contrite in heart. O Father of the spirits of all flesh,—God of all grace and consolation,—descend this day, by the influences of thy Holy Spirit, into my heart; and, while I confess my sins, grant me that new heart with which thou delightest to dwell. Thy ways with man, O Lord, are full of mystery, but they are full also of wisdom and of great mercy,—and thou, who knowest every secret movement and purpose of the will, even before it has assumed a shape which man can perceive,—thou knowest also what measure of suffering is best adapted for confirming man in the covenant of thy peace. Enable me to wait patiently for the influences of thy Holy Spirit; and may it be my constant endeavour to be found at all moments in the way of duty, that, in thy good time, thou mayest perfect that which concerneth me.

Give efficacy, O heavenly Father, for the benefit of my soul, to all the religious duties of this day,—make me humble, but also joyful, in thy house of prayer,—and in its exercises may I obtain a clearer

view of the plans of thy mercy, and a more perfect confidence in thy willingness to save.

And grant, O Lord, that the good effects of this season of humiliation may be seen upon me many days hence. May I henceforward be renewed in the spirit of my mind; and may my whole life be so ordered, that whatever I do may be well-pleasing in thy sight, through Jesus Christ our Lord, to whom, with thee, and the Holy Spirit, be ascribed all glory and honour, dominion and praise, world without end. Amen.

PRAYER FOR THE EVENING OF A DAY OF HUMILIATION.

PSALM li. 10. *Create in me a clean heart, O God; and renew a right spirit within me.*

BLESSED, O Lord, be thy name, that though we who dwell on this footstool of thy throne are but sinful dust and ashes, thou yet regardest us as a father regardeth his children; for thou knowest our frame,—thou rememberest that we are dust,—and thou hast opened up to us a new and living way to thy throne, through him whom thou hast set forth as the Mediator between God and man, and who, being touched with a feeling of our infirmities, is ever ready to present before thee the prayers of all contrite hearts.

It is of thy mercies, O Lord, that I am not consumed, and that thou hast not this day mingled my blood with my sacrifice. For my life has been

one continued act of disobedience to thy will,—and even with my holy services there has been united much imperfection and sin. Blessed, therefore, for ever blessed, be thy name, that thou hast not cut me off in my transgressions, but that thou hast this day permitted me to assemble with thy people in thy house of prayer, to pour out my confessions and supplications before thee, and to hear the joyful sound, that when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive.

O grant that the experience I have had of thy long-suffering may melt my heart into genuine contrition. May I now learn to regard thee, not as an enemy to my peace, but as my best friend and gracious protector,—as a Being who is well pleased when his creatures return from the evil of their ways,—and who, though he chastises them when they go astray, and will finally inflict awful punishment on the disobedient, is also gracious and ready to pardon, and seeks only, by all his chastisements, to restore his offspring to their best happiness. Under this impression of thy constant love, may I flee with humble, but yet with undoubting confi-

dence to thy parental arms,—and may it be my ceaseless endeavour that my future life may correspond with the magnitude of the favours with which thou hast blessed me.

And for this purpose, O Lord, take away from my heart and imagination all those delusions which have hitherto concealed from me the perfect way of thy commandments. Alas! O Lord, every man walketh in a vain show, and amidst those constant successions of hopes and of fears, of vain fancies and earnest longings, which vary the course of this mortal life, we are all liable, at every moment, not only to lose that tone of just thought which we ought to maintain, but to wander into those ways of sin which lead to destruction.

How often, O Lord, during the past years of my life, have I fancied that all was well and happy with me, while in reality I had no sure ground of hope, and was the victim of delusions that were estranging my heart from thy law,—and how seldom, even in my best moments, have I been able to look on life and all its vanities as I shall do when—on the bed of death—all its false colours have vanished, and the approach of judgment and of eternity shall

awaken me, if thy grace desert me not, to a just appreciation of all the things that occupy the heart and labour of man under the sun. How unable have I ever been to see life, as it will hereafter appear to those who have escaped from its cares, and who shall be permitted to review it from the serene elevation of the life that is to come.

It is not, O Lord, in man that walketh to direct his own steps, or altogether to free himself from the many follies and false views that are constantly besetting him; for man is but dust, and his heart, and imagination, and understanding, are all subject to innumerable sources of error and of delusion. But yet, O Lord, it is consolatory to know that there is a power which is stronger than man, and which is graciously exerted for his ultimate welfare, —it is consolatory to know that, as the breeze of heaven bloweth upon the earth, and quickeneth into new life and renovated beauty that which springeth out of it, and covers all nature with glory and with happiness, there is also a regenerating spirit, which has been ordained to breathe over the wilderness of life,—to check that which is evil, and to foster that which is good,—to infuse new life

into those dry bones which sin had deprived of their strength,—and, finally, to prepare a great harvest upon the earth for the everlasting security of the garner of God.

O let this regenerating spirit be now given unto me, for the sake of him who took our nature upon him, and who, before he ascended unto thy right hand, promised this gift to all his followers. Remember, O Lord, that, as an earnest of this gift, thou didst send thy spirit as cloven tongues of fire to settle on the heads of the first preachers of our faith,—and that, as in the day when the law was given from Sinai, there were thunders and lightnings, and the sound of a trumpet waxing louder and louder,—on that greater day, when the heralds of thy Son were qualified to be his ambassadors to all nations, thou didst descend as a mighty rushing wind, and didst thus signify that spiritual energy which was to be exerted for the regeneration of thy creatures.

By the operation of this good spirit, may I be enabled to walk humbly with God all the days of my life,—under the constant recollection of my past failures and great weakness,—and with a vi-

gilant jealousy, lest a promise having been given me of entering into rest, I may finally come short of it.

By the same good influence, may I be enabled to understand clearly what I ought to do, that I may at last be approved of thee,—may all refuges of lies be taken away from me,—and may I be enabled to devote myself to a faithful, vigorous, and conscientious discharge of all the duties of the station in which thou hast placed me,—ever believing that this is the trust which thou hast commanded me to occupy, and that it is by the manner in which I manage it, that my future place in thy kingdom shall be determined.

Let thy good providence go with me into every scene into which I may be called. Keep me, O God, from meeting with any temptation that is above my strength, or from ever falling into that careless and profane state of mind which is the forerunner of ruin to them that perish.

Make me truly thankful for the wonderful gift of thy beloved Son, whom thou hast given to be the propitiation for the sins of men. May I properly understand and duly value the merits of that

interposition which he made on our behalf,—and to his death and meritorious life may I ever look as my only grounds of acceptance in thy sight.

Grant, O heavenly Father, that, with the view of soon commemorating his dying love for man, I may be enabled to spend the days which are yet given me for preparation, in that holy, humble, and devout state of mind, which the performance of so solemn a duty requires. Let no levity distract my thoughts, nor any compliance with the sinful customs of the world disqualify me for sitting down at thy holy table,—but by prayer, and devout meditation, and by a diligent performance of all the duties of my station, may I be prepared for offering that holy and reasonable service which thou wilt approve.

And grant, O Lord, that the influence of this day of humiliation may extend to all the days of my life,—and may that portion of my existence, which yet remains for me upon the earth, be so sanctified and kept by thy holy care, that when this life has come to an end, I may enter, with all those who have loved thy law, into the greater services of the sanctuary that is on high.

In this blessed hope, I now resign myself to the guidance of thy good Spirit; and to thy name, Father, Son, and Holy Ghost, be ascribed all might, majesty, and dominion, world without end. Amen.

PRAYER FOR THE MORNING OF A SACRAMENTAL SABBATH.

PSALM xliii. 3, 4. *O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.*

Then will I go to the altar of God, unto God my exceeding joy.

FATHER of the spirits of all flesh, be merciful to me a sinner. Oh! send forth thy light and thy truth; let them lead me, let them bring me to thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy. Yea, I will praise thee, O God, my God.

Create in me a clean heart, and renew a right spirit within me.

Hear my voice, according to thy loving-kindness, O Father of our Lord Jesus Christ, Father of mercies, and God of all comfort.

Lord, thou hearest the desire of the humble: thou wilt prepare their hearts.

How great, O Lord, how solemn is the duty to which I am this day called! It is an august service to commemorate the virtue and the good deeds, even of a mortal man; and, blessed be thy name, that, amidst all the sinfulness and weakness of our nature, there have occasionally appeared some whom it is our duty and our honour to remember with veneration.

But, O heavenly Father, I am this day preparing, with thy people, to commemorate the perfect obedience and redeeming love of thine eternal and well-beloved Son,—of him who came from the heavenly kingdom, as the herald of peace and reconciliation to men,—of him whose life was one spotless sacrifice of obedience to thy will,—whose death was the propitiation for human guilt,—and whose perfect satisfaction was declared to have been well-pleasing in thy sight, by his resurrection from the dead and ascension to thy right hand. I am this day preparing to keep in remembrance the mortal griefs of him who is hereafter to appear on the

clouds of heaven, and to render unto every man according to his works.

What, O Lord, am I, that I should be permitted to join in this great service? I look back with sorrow and with deep abasement on the many sins that have stained my life,—how then shall my polluted hands presume to take the symbols of the body and blood of him who did no sin, but who was holy, harmless, and undefiled? or how, O Lord, shall I, who have so often erred, venture to take that great oath which binds me, in all coming time, to a zealous fulfilment of all thy commandments?

Yet, blessed be thy name, that thou hast given every encouragement to those who prepare themselves for this service in sincerity. For he, whose death I am this day to commemorate, came not to call the righteous, but sinners to repentance; and he is now exalted at thy right hand, to give repentance to Israel, and remission of sins.

Trusting in this gracious encouragement, I will take the cup of salvation, and pay my vows before all thy people. I will go to thy holy hill, and to

thy tabernacles, O thou who art the health of my countenance, and my God.

But let me not, O God, let me not advance to this service with a rash or precipitate step, for thou requirest a contrite and humble spirit; and thou only, O Lord, canst give the preparation of the sanctuary.

O send forth thy light and thy truth: take away from me all vain, sinful, and presumptuous feelings; grant me all holy, humble, meek, and grateful, and charitable dispositions; and lead my mind to such thoughts as may prepare me for offering this day an acceptable sacrifice.

Enable me to look with fervent gratitude to that wonderful life, which was concluded by the death I am this day to commemorate; that life in which there was no sin and no weakness; which was spent in doing thy holy will; and which gave to all men a perfect example of those graces and virtues which are well-pleasing in thy sight.

Enable me to look with deep abasement of spirit, but yet with holy thankfulness, to that death, of the memorials of which I am this day to participate. May I see in it the fulfilment of all the sacrifices

which have been offered, by the piety of all thy servants, from the beginning of the world. May I regard it as the great and sealing event of that humiliation to which Jesus submitted for our salvation, and as the earnest of that glory and eternal honour which began by his being raised from the dead and set at thy right hand, that all things might be committed to him in heaven and in earth, for the redemption of this world.

Make me truly thankful, that he, who thus died for sinners, has appointed this memorial of his dying love; and when I seat myself at his table, and receive the bread and wine which have been consecrated in his name, may I be joyful in thy sanctuary, and feel how blessed a thing it is to be permitted, on this earth, to receive such pledges of eternal life.

But, oh! my Father, make me also humble in spirit, because it was for the sins of that race, of which I also am a member, that Christ died; and may the recollection of my individual offences bow down my heart, and induce me to flee to that refuge which has been offered to me in the gospel.

And grant, O Lord, that, in partaking of this

feast, I may feel fervent charity to all men; may every revengeful thought die in my bosom; and, remembering that thou art in this service offering forgiveness to all who have offended, and who repent of their offences, may I also extend my forgiveness to those who have done me wrong.

Above all, grant, O Lord, that I may be prepared for taking the oath which the service of this day imposes; an oath of earnest and ceaseless endeavours to do thy will; to imitate the perfect example of thy beloved Son; and to free myself from every sin which may have gained dominion over me during the days that are past. Oh! let me not lightly take so great a vow; and when I have sworn, with the symbols of the body and blood of my Redeemer in my hands, thus to live, may thy grace enable me to perform my vow, and never to forget how great must be the condemnation of those, who, by again falling into sin, set at nought so fearful an obligation.

Thou only, O God, canst give the preparation of the heart. Keep me in thy fear till the hour of communion has arrived; and may my conduct this day, and all the days of my life, be so ordered by

thy grace, that it may prepare me for finally joining in the perfect services of the temple that is above.

I go forward in thy strength: Oh! let not thy grace desert me; and to thy holy name, Father, Son, and blessed Spirit, be ascribed all glory, dominion, and praise, world without end. Amen.

PRAYER FOR THE EVENING OF A SACRAMENTAL SABBATH.

Psalm lvi. 12. *Thy vows are upon me, O God: I will render praises unto thee.*

Heavenly Father,

To thine all-seeing eye all the thoughts and purposes of my heart, during this day and all the days of my life, have been open; and even the secret inclinations which I myself knew not have been well known to thee. I am conscious of much imperfection even in my best services,—and how then, O Lord, must I appear in thy sight, O thou who art greater than my heart, and knowest all things?

Yet, blessed be thy name, that thou invitest me, amidst all my ignorance, to trust all my concerns to thy fatherly care; for thou hast promised to perfect that which concerneth those who do thy will;

and as thou sometimes savest even the disobedient from the snares that beset them, how much more, O Lord, wilt thou befriend those who call upon thy name.

I have this day, O Lord, in obedience to the dying injunction of my Redeemer, sat down with thy people at thy holy table, and have eaten bread and drank wine, as the symbols of that body which was broken, and that blood which was shed, for the sins of the world.

O enable me, in all time coming, to bear about with me the dying of the Lord Jesus,—to look to his offering up of himself as my only ground of acceptance with thee,—and, in this great instance of Divine condescension, to see displayed at once the eternal love of the Father of spirits, and the merciful disposition of that Mediator to whom he has intrusted the welfare of this world.

Grant me also, O Lord, a constant sense of the evil and demerit of sin, seeing it was to take it away that thine eternal Son was made man, and suffered at last for us the painful and shameful death of the cross. May I study, therefore, by thy grace, to free my heart and life from all evil, and so to order

all my thoughts, and words, and actions, that I may perfect holiness in thy fear.

Grant me also fervent charity to all men,—that most excellent gift, which is the very bond of peace and of all virtues,—without which, whosoever liveth is counted dead before thee. As Christ stooped from his throne in heaven to redeem men, may I also, in imitation of him, be ready to undergo any labour and any privations that in my sphere I may do good; and, even where my exertions cannot be felt, may my wishes and prayers for the good of all men continually extend.

I have this day sworn by the holiest of all actions,—by taking into my hands the symbols of the body and blood of my Redeemer,—that I will avoid all sin and practise all duty,—that I will take the example of my Lord as the model of my conduct,—and will seek to transfer into my heart and life, the pure, and peaceable, and heavenly spirit by which he was actuated.

Alas! O Lord, how great is this vow to such a frail and fallible being as I am,—to me who have so often broken thy commandments, and who am

so unable to say before what temptations I may yet fall.

But blessed be thy name, that our strength is in thee; for thou hast promised that thou wilt guide all those who put their trust in thy mercy,—and that nothing shall offend them; that all their goings shall be ordered by thy grace,—and that, at last, they shall be presented faultless and blameless before thy heavenly throne.

Thou only requirest that man should commit his ways to thy disposal, and should willingly co-operate with thy purposes of mercy; and shall I not then, O Father, commit my going out and in to thee? Shall I not live every day in a spirit of prayer and supplication? Shall I not be ready to do, or to bear, whatever thou mayest impose on me, that at last I may obtain the salvation of my soul?

O send thy good spirit into my heart,—for without thee I can do nothing,—and so order, not only my actions, but my purposes and wishes, and most secret thoughts, that in all things I may be well-pleasing in thy sight.

If this is the last opportunity I am ever to have

on earth of sitting down at thy holy table, and commemorating the dying love of my Redeemer, O grant that this earthly festival may be to me an earnest of the perfect services of the temple that is above; and when I have undergone the last agony, may my spirit be united with the faithful of all past ages, and my body rest in the assured hope of a joyful resurrection.

But, if I am still to sojourn amidst the sins, and labours, and temptations of this world, grant that the vow I have this day taken may prepare me for doing my duty more effectually than I have formerly done it. And O, for Christ's sake, let me not fall into any sin by which I may dishonour my Christian profession, and endanger the salvation of my soul. Who, O God, can stand, if thou deniest thy grace,—or how soon might all the holy vows and wishes of this day be lost, if thy spirit give not efficacy to these wishes, and guide my feet into the way of peace? O save me from the temptations that are in the world; and though I should forget thee a thousand times in a day, Lord, do not thou cease to aid me in all that is for my good.

And grant, O Lord, that with every returning season of communion, I may be enabled to say, that I have made some progress in the way to heaven,—that I have conquered some evil propensities,—or done more zealously some good deeds,—and that my character is better than it formerly was.

And, thus beginning my Christian race, may the course I have begun on earth be continued and perfected in thy heavenly kingdom, for Christ's sake.

Now bless, O Lord, all my friends, and forgive all mine enemies. Make me dutiful, affectionate, and gentle in temper and conduct, allowing no revengeful feeling ever to have dominion over me, nor any hasty word to escape from my lips; but may I ever remember, that one of the first excellencies of the Christian character is, to be patient and forgiving to all men, and to study, like the Father of spirits, to be kind even to the unthankful and the unbelieving.

With these feelings, O Lord, I commit myself to thy care during this night. Be with all those who are near and dear to me; and may we awaken in the morning refreshed by thy blessing, and pre-

pared for running our Christian race together, with patience and with success.

And to thy name, Father, Son, and Holy Ghost, be ascribed, as is most due, all glory, honour, and praise, now and for evermore. Amen.

PART SECOND.

FAMILY PRAYERS,

FOR

THE MORNING OR EVENING

OF THE

SABBATH-DAY.

Acts x. 1. "Cornelius—a devout man, and one that feared God with all his house, and prayed to God alway.

"He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

"And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God."

PRELIMINARY REMARKS.

It is scarcely possible to conceive any sight more truly beautiful or interesting than that of a family assembled to worship God. A parent surrounded by his children and dependants, on such an occasion, seems to stand in the august and amiable character of a priest over his own house; and the very scene that is consecrated to such a service seems, for the time, to be a temple purified from all worldly sins, and dedicated to the acceptable worship of the living God.

Nor is such service more beautiful than it is edifying; for religion comes with peculiar power, when it is thus made the expression before God of the wants and charities of domestic life; and, perhaps, to those who have been accustomed to witness and to engage in such services during their early years, there is no recollection of religion that con-

tinues to have such an effect upon their hearts during all their future lives.

It is gratifying, therefore, to observe, that this duty is so much in honour at the present day. There are, no doubt, at all times, a multitude of families, who either set all such exercises at nought, or who, from mere carelessness and bad habit, refrain from the performance of them; but the author of this treatise cannot help saying, that, so far as his own limited experience has gone, he has been gratified by seeing this custom held sacred among families of all ranks; and he thinks he may appeal to the observation of his readers, whether the performance of family-worship, on certain occasions at least, is not at present regarded as indispensable, and as indeed a pleasing and becoming duty, even by those whose general habits are most swayed by the fashions of the world.

The author wishes, however, upon the present occasion, to express his own opinion respecting the frequency with which this duty ought to be performed. It is quite obvious, that private prayer ought to be performed at least every morning and evening; or, that there are very few situations in-

deed which will justify even an occasional neglect of this rule. But it may be questioned, whether the same strictness ought to be observed with respect to family-worship; and it is, therefore, to this point that the following observations especially apply.

It is evident that there are some families in which family-prayer, every morning and evening, may and ought to be said,—families whose habits have always been particularly serious, and who are not prevented from the daily performance of this duty by any particular pressure of temporal business. At the same time, the author doubts whether this rule can be considered as binding upon all, or whether, indeed, it would in every case be expedient that it should be adopted. His reason is the following:—

The calling together of a family for worship ought, in the author's opinion, to be regarded as a duty of more than usual solemnity, and such a duty as demands peculiar preparation. The members of the household should be taught to look to it in this light, and to come to it, not as something which is part of their ordinary routine, but as a peculiarly pleasing and sacred task, which is to unite them all

in the presence of their common God and common Saviour.

Now private prayer can be performed without any particular note of preparation. It is only necessary that the individual should collect his own thoughts, and, in a humble, and fervent, and sincere frame of mind, offer up the desires of his heart unto God. Even amidst the business and changes of the day, such a duty may be performed in a becoming manner; and indeed, according to a homely but expressive figure of Mr Henry, " A golden thread of heart-prayer ought to run through the whole web of a good man's life."

But a family cannot be called together without some adjustment of business and of relative occupations; and it is to be feared, that, in those families in which this duty is performed every day, it is sometimes gone about with more unconcern than is becoming, or, at least, without that feeling of its peculiar solemnity and beauty, which, if it were performed less frequently, and with more preparation, it would assuredly inspire.

The public worship of God in the church is evidently appropriated with becoming effect to the

Sabbath-day; and it is the author's opinion, that family-worship, though it may not be confined entirely to the Sabbath, ought, however, to be considered as the meeting of a company for a service of more than ordinary sanctity, and as most likely to be performed with effect when every thing conspires to aid this impression.

It is earnestly hoped, that it will not be supposed, from these observations, that the author discourages family-worship, in all families, on every day of the week. He only means to say, that there are many families in which it is not likely to be performed in a proper manner, if it is attempted to render it so frequent;—and that in such families, it may be better to have it performed at stated intervals, with which all the members of the family are acquainted, and for the recurrence of which, therefore, they can duly prepare themselves.

But, unquestionably, every family ought to meet together on the Sabbath-day for the performance of this service; and, indeed, it is not easy to understand how any family, in which so becoming and useful a duty is neglected on that day, can be re-

garded as in any degree entitled to the character of a family of Christians.

The prayers contained in the preceding part of this volume have been composed for private persons, and are intended to be used by them on the morning and evening of every day of the week. The prayers of this Second Part, however, which are family-prayers, are adapted only to the Sabbath-day; not because the author thinks that family-worship may not be usefully performed on any other day of the week, but because it is his opinion, that the Sabbath is the day on which most families are likely to attend to this duty.

Any one of the prayers in the First Part may, however, be employed as a family-prayer, either simply by the person who pronounces it using the plural instead of the singular number, or without this alteration, by every person, who hears it pronounced, considering it not merely as the prayer of him who speaks it, but as offered for every member of the family who is present. This, indeed, is the light in which every prayer ought to be regarded.

May the Almighty grant his blessing to this

sincere attempt to assist and improve the devotion of Christian families; and, if the author is not unworthy of so high an honour, may his humble labours be the means of giving comfort and illumination in the performance of a service, which has always appeared to himself to be one of the most truly lovely and beneficial which this world presents.

FAMILY PRAYER

FOR SABBATH MORNING OR EVENING.

PSALM XCV. 6, 7. *O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand.*

HEAVENLY FATHER,

IT is a good and a pleasant thing for those whom thou hast connected by the relations of life to dwell together in unity. It is also a good and a pleasant thing for members of the same family devoutly to express their dependence on thee, who art their common and bountiful Creator,—to acknowledge the many mercies which thou art daily showering on all thy children,—to ask of thee that forgiveness which we all need,—and to look forward to-

gether to that eternal scene in which, when this life shall end, we hope to have our common portion.

Surely, O Lord, it is a good and a pleasant thing thus to call upon thy holy name,—and to consecrate this our earthly dwelling-place by making it a temple to thy honour.

We desire together, O thou who art our Father in heaven, to recollect at this time the many tokens of thy providential kindness, with which thou hast blessed us in the land of the living. It is to thy bounty that we are indebted for the comfortable circumstances in which we are now assembled, and for all the advantages by which our situation upon the earth is distinguished. How many are pining in want,—or oppressed with disease,—or broken down by calamity,—who have not deserved these sorrows by any greater sins than those which we have committed; and how well, therefore, does it become us, when we thus meet together, to acknowledge that it is from thy hand that all our comforts have flowed, and to offer unto thee, not only the gratitude of our hearts, but the obedience of our lives, for thy great loving-kindness.

Thou hast also blessed us, O Lord, by uniting

us together in the bonds of natural affection and of mutual love; and we have reason to acknowledge, that thou hast thus beautified and cheered for us this pilgrimage of life by some of the choicest blessings that are given to the sons of men.

But, above all, it becomes us to acknowledge, with fervent gratitude, thy great mercy in having cast our lot in a Christian land,—in having given us the words of eternal life,—and taught us to aspire after a far higher inheritance in thy heavenly kingdom.

These thy benefits towards us, O Lord, ought to have led us to dedicate every moment of our lives to thy service. But we acknowledge, with shame and confusion of face, that we have all gone astray from thy commandments,—that we have often forgotten the God that made us, and lightly esteemed the Rock of our salvation,—and that, if thou shouldst call us into judgment, we could not answer for one of our innumerable transgressions. We have often failed in the duties which we owe to each other, and to those with whom we are connected in life; we have been less exemplary in our conduct, less kind in our affections, less faithful in

our engagements, than we ought to have been; and we all feel, that if thou wert now to call us to our account, we could not plead before thee that we had in any day of our lives done that which it was our duty to do. Above all, O Lord, we confess with shame and regret, that we have been less attentive than we ought to have been to the influence of our example upon each other; we have sometimes been angry without a cause,—and we have never exhibited before our brethren, as we ought to have done, the pure, and charitable, and heavenly spirit which as Christians it was our duty to have displayed.

Mark not against us, we beseech thee, O Lord, our manifold offences, for Christ's sake; but do thou, who hast promised pardon to the penitent, remove from us all our iniquities, and cast us not away from thy sight, though we have rebelled against thee. Blessed be thy name, that thou hast sent even thy well-beloved Son into the world to take away our sins,—and that those who believe in him receive, when they forsake their iniquities, a peace and joy in believing, which is an earnest, even in time, of that final happiness into which they are

to be admitted when all earthly things shall have passed away.

O send down thy good Spirit into our hearts. May his blessed influences sanctify our affections, —and elevate our desires,—and purify our conduct, —and render our whole lives models of the sanctification and charity of the gospel. By his influences may we all be gifted with true faith in thy beloved Son,—with gratitude for that great salvation which he has wrought out for us,—and with a desire to imitate his conduct in all that we do. And by the same operation, may our love to each other be increased, so that in all things we may be examples to those who are around us, and may finally obtain the salvation of our souls.

We especially pray, O heavenly Father, for those who have yet to pass through the many cares and dangers of this life,—for the young, whose hearts are yet unstained by the great sins that prevail in the world,—and who have to undergo that great trial, by which they are either to become qualified for everlasting life, or finally to be shut out from the fellowship of the blessed.

How awful, O Lord, is this thought! O impress

it deeply upon the tender consciences of the young, —and may they now begin to remember their Creator in the days of their youth, before the years draw nigh when they shall say, We have no pleasure in them. Adorn them, O Lord, with all useful and excellent gifts,—with that true knowledge which is the ornament of life,—with that firm integrity which will not be led aside by any solicitations, and with that tenderness of affection which will unite them in the bonds of love to all with whom they are connected. Grant them also an early desire to fulfil the law of their Creator and Redeemer, —may they be early taken as disciples of the Son of God, and receive, while their hearts are yet unhardened by vice, such impressions of the value of Divine truth, as may set all the vain wisdom of the disobedient at nought.

Especially, O Lord, keep them from the evil that is in the world,—from the fatal effects of bad example,—and from the thousand snares that beset them on the right hand and on the left. Let thy good providence be ever with them, to lead them and to guide them; and, having done well their part in time, may they be enabled to look back

from the last scene of life with triumph, and to say, Now is our race completed, and our warfare is accomplished! We have fought a good fight,—we have finished our course,—we have kept the faith;—henceforth there is laid up for us a crown of life.

And, O most merciful God, who art the never-failing friend of all them that call upon thee, grant that these our earthly devotions may be blessed for these important purposes. May we all have cause to rejoice, that we have thus sought for thy blessing; and on every season of prayer and of meditation, may thy Spirit descend, to make it an earnest of the joy which awaits all thy redeemed.

And grant, O most merciful Father, that we all, who have been so closely united in time, may at last meet in thy heavenly kingdom;—may none of those who now bow before thee be wanting in that day when thou makest up thy jewels;—but, when our varied years upon the earth are finished, and the aged and the young have each been gathered in their appointed time to all the generations that have gone before us, may our spirits rejoin each other in

everlasting bliss, and be throughout eternity ployed in thy service.

And now to thy name, Father, Son, and Ghost, be ascribed all glory and honour, dom and praise, world without end. Amen.

ANOTHER FAMILY PRAYER

FOR THE MORNING OR EVENING OF THE SABBATH-DAY.

PSALM lxv. 2. *O thou that hearest prayer, unto thee shall all flesh come.*

BEHOLD us, O Lord, and those whom thou hast given us. Look down in mercy from thy throne in heaven upon this family now met for thy worship; sanctify all our affections, and assist us in all our duties; and may the homage which we now offer, being presented from contrite hearts, be acceptable in thy sight, through Jesus Christ our Lord.

We bless thee for the high rank thou hast been pleased to give us among thy creatures, and for the rational and immortal nature with which we are endowed. We thank thee, that we are made capable of looking up to thee as our Father in heaven; of joining together, as we now join, in thy worship;

and of committing all our interests, for time and for eternity, to the disposal of thy good providence.

We bless thee, that our lot has been cast in this favoured land; that we enjoy the blessings of freedom and of knowledge, and have been permitted to taste those many comforts which belong to civilized and social life. Especially, we bless thee, that we have been born in those days on which the light of the Sun of Righteousness has arisen; and that we have been made acquainted, in thy gospel, with the wonderful things which thou hast done, and art yet to do, for our race, through Jesus Christ, thy Son.

Grant us all, we beseech thee, a deep impression of the excellence and value of thy blessed word; may we delight to meditate in it by day and by night; and may we constantly be gaining a clearer insight, by its means, into the mysteries of thy providence and the purposes of thy grace. May it be to us as a light to our feet and a lamp to our path; and may its precepts, under the influence of thy good spirit, purify all our thoughts, and words, and actions.

Bless to us all the ordinances of grace; make us

joyful in thy house of prayer; and may we there be enabled to pour out our supplications before thee, under a deep sense of thine infinite perfections, and of the need which we have of thy direction and blessing. May our praises be acceptable in thy sight; and may the exhortations and admonitions of thy word fall with so deep an impression upon our hearts, that they may bring forth in us the peaceable fruits of righteousness.

May thy Sabbaths be our delight; and may the calm and pure exercises of this holy day extend their influence to our habitual conduct.

Let thy good providence go with us into every duty and scene of life. Thou knowest, O Lord, that the ways of this mortal life are full of perplexity to man; that we are constantly longing for that, which, if obtained, would do us ill; and that we shun that salutary discipline which is intended to purify our hearts from the stains of this life. We know not in what path we should walk, that we may be most secure; and thou knowest, O Lord, that events are constantly arising, which mar all our plans, and which thy providence alone can direct for our good.

O let thy favour ever be with us; for thou, Lord,

dost sometimes hide thy face from the sons of men, to punish them for their iniquities; thou leavest them to their own ways and their own devices; and the evil thoughts which they are prone to indulge, thus become to them the snares which lead them to destruction. O! for the Redeemer's sake,—for the sake of him in whose name we trust,—who is now our witness in heaven, and who has promised to be with his followers to the end of the world,—for his sake, O most merciful Father, deny us not thy guidance;—grant us humble, penitent, well-disposed, and obedient hearts; may we ever live as seeing thee, to whose eyes all our ways are open; and may we be ready at all times to do whatever thou wilt command, or to bear whatever thou mayest impose.

Make us faithful and just in all our dealings, affectionate and kind to all who are connected with us, acting always so as to secure the confidence of those who look to us for direction or support, and never indulging any thought that has the disadvantage or injury of our neighbour as its object.

Above all, O Lord, keep us from the dominion of all gross sin. May we ever remember, that for these things the wrath of God is revealed from

heaven against the disobedience of men; and that such sins are earnests of thy coming vengeance to all those who continue to practise them. Make our consciences tender, and our lives pure; and in all things may we adorn the doctrine of Jesus Christ our Lord.

Bless all our friends, O Lord, wherever they are. Be particularly gracious to those who are near and dear to us, but whom thou hast far removed from our society. O keep them from the sins and dangers of the world; and may they never lose, amidst the many vices of life, the good ambition of being thy servants.

And may we and they, though separated from each other, be united in the bonds of perfect love. Bless also, O our God, the friends whom thou hast given us as our companions in life. Reward all who wish us well, and enable us, from the heart, to forgive all those who have injured us.

Look in great mercy and loving-kindness on the rising generation. Impress them early with reverence for thy name, and with a desire to do thy holy will; and, oh! be pleased to keep thine everlasting arms around them through every scene of this mor-

tal life. Thou knowest, O Lord, how weak the heart of man is, and how prone to err; thou alone also knowest through what scenes of danger every man that lives must pass. Oh! let not sin have the dominion over any one of those who now worship before thee, but grant them all thy blessing; guide them amidst all the sorrows and temptations of this world, and bring them safely at last to thy heavenly kingdom.

Hear, O heavenly Father, these our humble supplications, and grant us thy blessing in all things, that whether we eat or drink, or whatsoever we do, we may do it to thy glory, and be rewarded with thy favour, for our Redeemer's sake. Amen.

ANOTHER FAMILY PRAYER

FOR SABBATH MORNING OR EVENING.

PSALM cxviii. 24. *This is the day which the Lord hath made; we will rejoice and be glad in it.*

WHAT, O Lord, are we, sinful dust and ashes, that we should venture to address thy sacred Majesty? Myriads of pure beings serve thee, day and night, in that great temple which thou hast formed for thy glory,—and their homage is free from any of those stains which mingle with and debase our purest offerings. We stand but on the footstool of thy throne,—we move in cottages of clay,—and our foundation is in the dust. We are also members of a race degraded by sin; for we no longer retain that unsullied crown of glory with which we were created; but, alas! O Lord, the gold has become dim, the most fine gold is changed. There is not a just

man upon the earth that doeth good and sinneth not; and even the purest mind that exists among men has much to confess before the Searcher of hearts.

Yet blessed be thy name, that, notwithstanding the distance at which we are placed from thee, and this great guilt with which we are burdened, thou still permittest and invitest us to pour out our requests at thy throne of grace. Blessed be thy name, that, as individuals and as families, we are encouraged to put ourselves under the protection of thine everlasting arms, and to rest in the assurance, that, amidst all the changes, not only of time, but of eternity, thy grace will be sufficient for us, and thou wilt ever keep them that put their trust in thee.

Relying upon this gracious promise, we, O Lord, are now assembled in thy presence. Look down from heaven, thy dwelling-place, upon this our Sabbath service; sanctify, by thy spirit, all our hearts, and enable us to offer an acceptable sacrifice to thee, through Jesus Christ our Lord.

We bless thee that thou hast given this day unto man to be to him a day of rest from his labours. Lord, thou preservest man and beast,—how pre-

cious is thy grace! The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. Thou also givest them rest from their toil; and this day is a perpetual memorial of that parental and providential love with which thou regardest every thing that thou hast made.

To man, O Lord, thou hast given this day as a season, not only of rest, but of devout meditation, —a day on which he may recollect, with gratitude and delight, that great work which thou performedst when thou didst set the sun to rule the day, and the moon and stars to enlighten the night, and didst replenish the earth with all things that live in it. How lovely, O Lord, is this dwelling-place of man! the heavens are bright with thy glory, and the earth is covered with beauty. Thou sendest the springs into the valleys which run among the hills. By them the fowls of heaven have their habitation, which sing among the branches,—thou waterest the hills from thy chambers,—thou causest grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth. O Lord, how manifold are thy works,—in wisdom hast

thou made them all: the earth is full of thy riches. Grant us, O heavenly Father, a constant sense of thy wisdom and goodness, and power, as these are displayed in the works of thy hands; may we walk upon the earth as in a great temple which thou hast consecrated and beautified by thy presence; and may we habitually indulge only those pure and reverential feelings which are suited to such a situation.

We bless thee also, O our God, that thou hast distinguished this day by the resurrection of thy beloved Son from the dead;—that it is now to us, therefore, a memorial of all the great things which thou hast done for us through him;—and calls us to be thankful that thou hast not left us to perish in our sins, but hast provided for us a great sacrifice, through which all our iniquities may be forgiven. We bless thee that it also reminds us, that though we must soon resign our place upon this earth, and lie down in the grave, a glorious prospect is opened up to us of being finally recalled from the dust. O grant us now that new heart and new mind, by which the body of death may be destroyed, and we may be received into the blessed condition of chil-

dren of God, and heirs of everlasting life;—and having this new life now begun in us, may we rest, when our last hour comes, in the joyful hope of being finally clothed with that higher life which shall last for ever.

O grant us a deep sense of the grandeur and awfulness of that eternity which is before us,—of the happiness and glory that are laid up for the good,—and the misery and shame that are reserved for the wicked. And may we now begin to prepare ourselves for that portion which we are to reap for ever. Enable us to free ourselves from every besetting sin, to nourish no deceitful, or impure, or uncharitable thought, but to address ourselves with all our heart, and strength, and might, to the task which thou hast assigned us,—knowing that on our present conduct our future fate throughout eternity depends, and that we have but a little time to prepare ourselves for so awful a change.

And, O heavenly Father, unite us in the bonds of Christian love with each other. Let no wrath, or hatred, or malice, or uncharitableness, dwell in our breasts; but, on the contrary, may they be the seats of all kind, pure, devout, and elevated feel-

ings; and may we at last be admitted, when this life shall close, to the far greater fellowship of the temple that is above,—not one of us being lost.

And while we remain upon this earth, O keep us from the evil that is in the world. Thou knowest, O Lord, into what great sins we may be betrayed, and by what imperceptible changes we may be led on from the peace and happiness of virtue to the utmost pollution and hopelessness of vice. Thou knowest how easily either prosperity or adversity may unsettle what seems now to be the steadfast purpose of our hearts. We earnestly beseech thee to adapt the dispensations of thy providence to our weakness and imperfections. Let thy gracious hand lead us and guide us through every step of our mortal journey; suffer us not to be tempted above what we are able to bear, but with every temptation do thou make for us a way to escape.

And for this purpose O keep us always in that humble and devout frame of mind which is well-pleasing in thy sight. May no morning or evening arise without finding us in fervent supplication for thy blessing. May thy holy word dwell in our hearts, and regulate all our conduct; and may every

one of us be examples, in our different spheres, of the true spirit of our Master who is in heaven.

Bless all our friends, and keep us ever mindful of them at thy throne of grace. If we have done wrong to any man, forgive, O Lord, this great sin; —and enable us from the heart to forgive those who have injured us. Guide the young into those paths that lead to happiness, both in time and in eternity, —and may our Sabbath services be earnests to us all of that better Sabbath which shall never end.

Into thy hands we now commit our bodies and our spirits. O bless us with all that is good for us —and to thy name, Father, Son, and Holy Ghost, be ascribed all glory and honour, dominion and praise, now and for evermore. Amen.

ANOTHER FAMILY PRAYER

FOR SABBATH MORNING OR EVENING.

PROV. xvi. 1. *The preparation of the heart in man, and the answer of the tongue, is from the Lord.*

WE thank thee, O Lord, that although thou art the High and Lofty One who inhabiteth eternity, and whose name is Holy, thou delightest also to dwell with the man who is humble and contrite in heart.

Grant unto each of us, who are now met together for thy worship, that truly contrite heart which thou approvest,—take away from us all refuges of lies;—and may we be all alive, as we ought to be, to the holiness and perfection of thy nature, and to the evil and demerit of our own ways,—to a just sense of thy mercy, as it is manifested in

Jesus Christ our Lord, and to fervent desires for thy blessing in time and in eternity.

It is our consolation, O Lord, to know, that nothing happens without thy permission; that even the hairs of our heads are numbered, and that there is not a thought in our hearts, nor a word on our lips, but, lo! O Lord, thou knowest them altogether.

We bless thee for the place thou hast given us amidst thy works,—for those great and progressive powers with which we are endowed,—and especially for that religious nature, by means of which we are made capable of holding communion with thee and of seeing thine attributes, even whilst thou thyself art invisible, in the magnificent arrangements of this lower world.

We bless thee for the many peculiar advantages by which our situation upon this earth has been distinguished,—for the blessing of a Christian and enlightened education,—for having cast our lot in a land of liberty and of knowledge,—for the many endearments of social and domestic life,—and for that portion of the good things of this life which has fallen to our share.

But, above all, we bless thee that this is not the only scene on which we are destined to exist,—that this cherished being shall not perish when the countenance is changed by the hand of death;—but that an hour is coming, in which all who sleep in the dust of the earth shall hear the voice of the Son of Man, and live. We look forward with holy but humble joy to the great realities which are then to be revealed. It is but a moment, O our God, which separates time from the things that are eternal; our life is but a vapour that soon passeth away; —and we, who now bow on this footstool of thy throne, must in a very little time stand before thee for judgment.

Alas! O Lord, how shall we speak peace to our souls with such a prospect before us; for we know that our fate in eternity must depend upon the part we have acted in this life; and we feel, that we have never done that which it was our duty to do, but that we have even stained our lives by the commission of many acts of great sin.

To what ground of hope, O God, can we betake ourselves, but to thy mercy manifested through Christ Jesus, thy Son; and blessed be thy name,

that thou art in him reconciling the world to thyself, not imputing unto men their trespasses. O grant us that true faith to which forgiveness is promised; and, thankful for this great deliverance which thou hast wrought out for us, may we rest in the assurance, that there is no sin which thy mercy cannot blot out,—nor any deviation from duty which, to those that turn again, thou wilt not forgive.

May this faith display its genuine nature, by bringing forth in us the fruits of righteousness. May our hearts be purified in thy sight;—may we henceforward devote ourselves entirely to thy service,—and whatever sins may have formerly overcome us, by thy grace may we be enabled to relinquish them in all time to come.

Enable us to do the duties of our different stations with faithfulness and assiduity, as in thy sight, and with a constant eye to thine approbation.

Help us also to meet all the changes of life with the spirit of true disciples of the Son of God. If thou shouldst see fit to bless us with prosperity, may we be humble and thankful,—moderate in our desires, and in all our enjoyments,—and ever aware,

that in prosperity itself there is often a source of great danger to our best interests.

If thou shouldst see fit to subject us to suffering, may we receive it always as from thy hand; and, knowing that evil springeth not from the dust, nor sorrow from the ground, may we endeavour to see in all our sorrows the chastisements of our sins, and study to free our natures from every thing that is contrary to thy will.

If thou shouldst at any time call us into circumstances which demand the exertion of more than ordinary strength, supply us, O Lord, out of thine abundant fulness; and may we feel thy gracious promise accomplished in us, that as our day is, so also shall our strength be.

For these purposes, bless to us all the means of grace. May our Sabbath services be productive to us of peace and joy;—may we receive the instructions and admonitions of thy word as a refreshing stream amidst the wilderness of life;—and, when thou permittest us to sit down at thy holy table, may it be to receive nourishment to our souls, that we may pursue our journey with great delight.

Bless, we beseech thee, all who are connected

with us by the ties of nature or of affection. Take especially under thy protection those who are far away; be thou ever near to them, to bless and to prosper them; and let not their immortal interests suffer any harm amidst the many temptations and dangers of the world.

May we, who now worship together, fulfil all our duties to each other with tenderness and with fidelity; and having done well the different parts assigned us in time, may we all meet at last in thy heavenly kingdom.

These our humble prayers we present to thee, in the name of Jesus Christ our Lord, in whose blessed words we now conclude our petitions:—"Our Father which art in heaven;—Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen."

ANOTHER FAMILY PRAYER

FOR SABBATH MORNING OR EVENING.

HEB. i. 1. *God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.*

WE again bow down, O Lord, at the footstool of thy throne of grace, to thank thee for the renewed mercies of another week, and of another Sabbath-day. O pour down thy good Spirit upon us, that the thanksgivings we now offer up may arise from truly grateful hearts, and that all thy loving-kindness may be sanctified to us for our eternal welfare.

We desire on this thy holy day to thank thee for thy merciful dispensations towards the children of men. We delight to remember, that when we had fallen from that estate in which we were created,

thou wast pleased to give the gracious promise, that, in the fulness of time, a great Deliverer should arise, who was to be the source of blessings to all the families of mankind. We review, with sentiments of gratitude, the wise and splendid provision which in different ages was made for the coming of this Great One. Thou didst speak, in times past, unto the fathers by the prophets,—thou didst choose a peculiar people to be the depositaries of thy oracles,—and, at last, thou didst send thine eternal Son, not in the likeness of angels, but of the seed of Abraham. We recollect this day the wonders of that night on which thy Son was made man. Hosannah to the Son of David! blessed be he who came in the name of the Lord to save us! Hosannah in the highest!

We thank thee for the pure and elevated wisdom which our Saviour taught,—for the perfect example he has set before us,—for that great sacrifice by which, in his own flesh, he made atonement for human guilt,—and for all the great hopes which, through his interposition, have been given to mankind.

We delight especially to remember, that on this

holy day thy beloved Son arose in triumph from the grave,—that angels descended upon the earth, to roll away the stone from the place where he was laid,—and that he who had been dead came forth as the conqueror of death,—and beheld, while the morning light was yet dawning upon the earth, the renovated glory of the world he had redeemed.

We look back with delight to that glorious day, when he who thus arose went up in triumph to thy right hand. Blessed be thy name, that the path has thus been pointed out by which all his disciples are finally to be taken into thy kingdom,—and that, even while we tabernacle upon this earth, we can be cheered with the assurance, that we have a great Mediator, who is passed into the heavens, and through whom our prayers may find acceptance at thy throne of grace.

For his sake, O heavenly Father, accept the thanksgivings which we now offer unto thee, for thy creating and providential love,—for having given us our place in this magnificent world,—and having set before us a manifestation of thine eternal power and godhead in the works which thou hast made.

Accept also, O Lord, our thanksgivings for the many peculiar blessings by which thou hast enriched our lot,—for the good instruction which we early received,—for the good example that was set before us,—for the ardent prayers that were offered for our welfare,—and for every mean which in thy providence has been employed for guiding our feet into the way of peace, and making us avoid the way that leadeth to destruction.

Especially, O God, accept our fervent thankfulness, that this short-lived existence is not all that thou hast ordained for us,—but that there are many mansions in thy heavenly kingdom, where those who have done well their part in time shall receive a portion suited to their attainments, and where they shall live for ever in thy beatific presence.

Enable us all, O Lord, to keep habitually in mind our latter end. May we never forget that in a very short time we shall be called hence;—and may we now, therefore, lay up for ourselves a treasure of good hope for the evil day.

Thou knowest, O God, through how many snares the steps of all that live must pass,—and thou also knowest how frail and fallible are our best resolu-

tions. Yes, O our God, thou knowest our frame; thou rememberest that we are but dust. Adapt, we beseech thee, the dispensations of thy grace to our many wants, and prepare us for passing through all our trials, with the high spirit and undefiled garments of heirs of immortality.

Enable us, for this purpose, to set the example of our Redeemer continually before us. Like him, may we delight to do the will of God,—not shunning any labour or privation, that we may be instrumental in promoting the happiness of our brethren,—and thinking it, at all times, our highest honour to be fellow-workers with God for the welfare of his creatures.

Like him, also, may we be meek, and patient, and full of resignation,—disposed to say, amidst all our sufferings, Lord, not my will, but thine be done, —and careful, that whatever sorrows may befall us, none of them may be the fruits of our own misdeeds.

Like our blessed Lord, may we be full of all pure, elevated, and heavenly thoughts,—looking habitually to that final rest, in which we are to receive the reward of our labours,—and so doing the part

assigned us, that at last we may be taken with him into his Father's kingdom.

For these purposes, bless to us, O Lord, all the means of grace. May thy word be a light unto our feet and a lamp unto our path; may the ordinances of thy grace be the means of enlightening our minds and elevating our affections, and of gradually training us up for the services of the sanctuary that is on high; and may all the events of life, whether prosperous or adverse, be so sanctified to us, that we may be daily growing in a resemblance of thine image, and have the earnest in ourselves, that we have begun that good course in which we are to proceed throughout eternity.

Keep the young, amidst the snares and dangers of that world on which they are entering. Imbue them early with thy fear; and, O! for our Redeemer's sake, let not the deceitfulness of sin, nor the influence of bad example, nor the violence of temptation, so far prevail over any of those who now bow before thee, as to induce them to give up, for the vain and degrading enjoyments of vice, that eternal inheritance of which thou hast called them to be heirs.

Forgive the many sins that have been committed by those who are advanced in life. May a review of thy wonderful mercy towards them make them earnestly desirous of doing thy will while time is yet left for amendment; and may the last days of those who are bowed down be blessed with the calm assurance of thy favour, as an earnest of that eternal rest which awaits in heaven the pure in heart.

Bless all our friends, and forgive all our enemies; and make us all faithful, affectionate, and forgiving. And to thy name, Father, Son, and Holy Ghost, be ascribed all glory and honour, dominion and praise, world without end. Amen.

ANOTHER FAMILY PRAYER

FOR SABBATH MORNING OR EVENING.

PSALM lxxxix. 15. *Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.*

GREAT art thou, O Lord, and greatly to be feared; thou art worthy to be had in reverence by all them that approach thee; for thou didst exist before the mountains were created, or the waters had been gathered into their present channels; before the sun began to enlighten the day, or the moon and stars to beautify the night; before the generations of men began to people the earth; or any of the creatures that exist around us had tasted of that life which they now enjoy.

Thou also shalt continue to exist, when all present things shall have passed away: for with thee

there is no variableness, nor shadow of turning;—thy goodness, and wisdom, and power, shall be exerted throughout eternity in giving life and intelligence to innumerable beings; and the plans of thy providence shall receive a more perfect accomplishment, in higher worlds, than that which is given to them amidst the irregularities and imperfections of this earthly scene. From everlasting to everlasting thou art God.

But to us, O Lord, thou hast manifested thyself in a manner adapted to our weaknesses and our wants. Thou hast revealed, in the many beautiful arrangements of creation, thy wisdom, and goodness, and power; all thy works show forth thy glory, and speak of thy love; their sound hath gone forth into all the earth, and their words to the end of the world.

Thou hast also condescended to converse more familiarly with man. For though thou hidest thyself from his view amidst light ineffable, which no man can look upon and live, the still small voice of thy word has been breathed into his ear; and many prophets and righteous men have spoken unto us in thy name. At last, O Lord, thou hast sent unto

us even thine own Son from heaven, not in the nature of angels, but of the seed of Abraham; and to him thou hast given commandment to speak unto men all things that concern forgiveness and eternal life.

How beautiful also, O our God, how beautiful upon the mountains are the feet of them that bring glad tidings,—that publish peace,—that cry unto the inhabitants of the earth, Behold your God!

We, O Lord, have been peculiarly favoured, in having been born in a land where the message of mercy has been long published. Our infancy was taught to know and reverence thy name; we have all been consecrated to thy service. We are every week permitted to assemble in thy house of prayer; and, as on this day, we are also permitted, with those whom thou hast given us, to offer up united thanksgivings and supplications to him who is the Father of all the families of the earth.

Bless the Lord, O our souls, and forget not all his benefits,—who forgiveth all our iniquities,—who healeth all our diseases,—who redeemeth our lives from destruction,—who crowneth us with lov-

ing-kindnesses and with tender mercies. Every day, O Lord, will we bless thee, and will call upon thy name; for it is in thee that we live, and move, and have our being;—and it is to thy gracious guidance alone that we can look for direction amidst the many dangers and snares of life.

Grant us, O our God, a true and living faith in Jesus Christ, thy Son. May it be our delight to meditate on thy wonderful love, in having sent him to be the Saviour of our race. May we be grateful for the testimony which he has given us, that thou art merciful and ready to pardon; and may it be our most anxious endeavour, that each of us may be interested in the blessings of that salvation which he has wrought out for men.

Alas! O Lord, how great need have we of thy forgiving mercy. Every day and every hour we are breaking thy commandments; when we look back upon life, we perceive that we have in no instance improved either our powers or our opportunities as we ought to have done, and that if thou wert strict to enter into judgment, we could not answer thee for one of a thousand of our transgressions. O look in mercy on us, for the sake of

Jesus Christ, thy Son, our Lord; for his sake, blot out all our transgressions,—receive us graciously, and love us freely,—and grant us that peace which can only belong to those who are reconciled to thee.

Thou hast also given thy Holy Spirit to breathe as a renovating energy over the wilderness of life. By his influences, may our souls be awakened into new strength and higher beauty; may the love of sin be destroyed, and the love of virtue quickened within us; and may we now be enabled to enter on that course of goodness and of well-doing which shall be continued to those who are faithful unto death, throughout eternal ages.

And blessed, O Lord, be thy name, for this great prospect which thou hast set before us. It is but a short period which has been appointed to man upon the earth; and we who now bow before thee, in this hour of fellowship and of prayer, must soon mingle our dust with that of all who have gone before us. But blessed be thy name, that there is a spirit in man which cannot die;—and that, when our period of probation upon the earth has been completed, this mortal shall put on immor-

tality, and this corruptible shall be clothed with incorruption.

Guide us, O God, amidst the many temptations of this life. Let not our hearts consent to do that which we know to be wrong; but may we ever keep in mind, that all sin leads to misery and dishonour, and that thy wrath has been pronounced against it, both in this life and in that which is to come.

Direct all our steps during the eventful pilgrimage of this mortal life. Let thy good providence so lead and guide us, that, as we advance in our course, our preparation for heaven may be gradually becoming more perfect; and when our days of trial and of endurance are completed, may we all meet together in thy heavenly kingdom.

Bless and prosper, if it be thy will, all our endeavours for obtaining a portion of the good things of this life. But, O! let not our hearts be too much set on any earthly good; may we seek first the kingdom of God, and his righteousness, that, according to thy promise, all other things may be added unto us.

Bless all our friends, and forgive all our ene-

mics; take the young under thine especial care; and do unto us all far above what we can ask or think, for our Redeemer's sake. Amen.

PRAYER

TO BE SAID AFTER ANY FAMILY BLESSING.

Eccles. vii. 14. *In the day of prosperity be joyful, but in the day of adversity consider.*

Our Father which art in heaven, we, thy dependent children, humbly, but thankfully bow down together in thy presence, to bless thee for all the goodness thou hast made to pass before us in the land of the living. Surely, O God, thou hast ever been to us as a father; thou hast given us the place we occupy in this world, and hast enriched our lot with many signal benefits; the outgoings of the morning and evening have ever rejoiced over us, and thou hast knit our hearts and fortunes to each other with a loving-kindness which has not been equally experienced by many that are around us.

It becomes us, therefore, O Lord, this day, with united voices and hearts, to acknowledge all these

thy gracious benefits; but more especially it becomes us to acknowledge thy hand in the instance of thy bounty which has more recently distinguished our lot. How many, O Lord, who have not been less deserving than we have been, are pining in want, or broken down by affliction; are lamenting the ruin of hopes that have been fondly cherished; or mourning for the loss of friends that were dear to them as their own souls, while we are permitted, in this hour of prayer, to pour out our thanksgivings with hearts overflowing with joy, because thou hast prospered that which concerneth us. Thou hast blessed us in our basket and in our store, in our going out and in our coming in.

O forbid, heavenly Father, that we should be insensible to the operation of thy hand in these our mercies. It is thou, O Lord, that hast beautified and cheered for us this pilgrimage of life,—thou hast covered a table before us,—and hast made our cup to run over. It is from thy blessing that goodness and mercy have followed us all our days. For thou art the most high over all the earth,—thine eye runneth to and fro throughout the dwellings of men,—and nothing happens to the humblest of thy

creatures, that is not ordained by thy wisdom, and intended for the good of those who do thy will.

Grant us, we beseech thee, a deep and abiding sense of thy providential care: wherever we are, or in whatever occupations we may be engaged, may we constantly remember that thine eye is upon us; and as thou hast so richly blessed us, may we at all times retain a becoming sense of thy mercies, and in all our ways acknowledge thee.

But, alas! O Lord, thou knowest how apt the heart of man is to be led aside from duty by the very blessings which thy bounty confers; thou knowest, that even when thou prosperest us, our own frail and wayward hearts may turn that which is good into evil; and it is often better for man to have received the chastening of the Lord, than to be loaded with benefits which he knows not how to improve. Grant us all, therefore, a humble, watchful, and sober frame of mind; thankful for all thy mercies, but ever remembering, that even these may lead us astray; and that the very joy of our hearts may induce us to forget God, and to presume on the permanence of benefits which are entirely at thy disposal.

As thou hast blessed us, then, O our God, grant us also a right use of our blessings. Make us more disposed to do thy will, because thou hast been to us a kind and indulgent parent. May we all be united in the bonds of a purer love to each other, because we have been jointly favoured with thy great loving-kindness. May our charity to all men be increased; and if there be any who have offended us, O help us now, from the heart, not only to forgive them, but to wish them well.

And amidst all our present blessings, help us, O Lord, to keep in mind, that there is nothing permanent beneath the sun; but that thou, who coverest the heavens with alternate sunshine and cloud,—who raisest the billows of the sea, and stillest them again, hast also decreed that the heart of man shall be tried by a succession of prosperous and of adverse events. May we now, therefore, check all unbecoming joy, by remembering that there is a day of sorrow and of darkness yet to arrive. And O help us so to conduct ourselves, that the evil which is to come may not be caused by any undutiful conduct on our part, but that we may ever have the testimony of our own hearts, that in simplicity and

godly sincerity we have had our conversation in the world.

Bless to us, we beseech thee, all the ordinances of thy grace; may we delight in thy word and in thy Sabbaths; and may we grow daily in the wisdom that is from above, which is pure, gentle, and peaceable, full of mercy and of good fruits, without partiality and without hypocrisy.

Bless us, O Lord, in the enjoyment of the temporal goods with which thou hast favoured us. May we eat our bread with cheerfulness, because thou hast accepted our vows; and never, O Lord, never let us darken our spirits, or cause thee to hide thy countenance from us, by a presumptuous indulgence in any kind of sin.

Be very gracious to the young and inexperienced. O imbue them early with thy fear,—take them all their life long into thy gracious keeping,—and endow them with all good and excellent gifts,—with thy favour, and with the love of men,—that at last they may be partakers of the happiness of thy heavenly kingdom.

Bless, also, and guide those whom thy providence has placed in subordinate circumstances. May they

do the work appointed them as to the Lord, and not unto men; and may we all consider ourselves as servants of one Master, who is in heaven, and who will at last reward every man according to his works.

And, oh! grant that we may all meet at last in thy presence,—in that blessed land where all the distinctions of this earth shall be done away, and where every man shall find his place according to the purity and charity he has displayed in time.

Bless us with all heavenly and spiritual blessings in Christ Jesus; and may our Sabbath services, whether in thy house of prayer, or in the communion of this our common home, prepare us for doing all duty with more zeal and fidelity during the time that may yet be granted to us.

Heavenly Father, into thy hands we commit our spirits; and to thy blessed name, Father, Son, and Holy Ghost, be ascribed all glory and honour, dominion and praise, world without end. Amen.

PRAYER

TO BE SAID BY A FAMILY IN DISTRESSED CIRCUMSTANCES.

Job ii. 10. *Shall we receive good at the hand of God, and shall we not receive evil?*

O God, in whose hands are all the ways of the children of men, we humbly prostrate ourselves at the footstool of thy throne, beseeching thee, with united hearts, to grant us, according to thy promise, mercy to pardon, and grace to help us in time of need.

Behold, O our God, we are greatly afflicted; sorrow hath dried up our spirits,—our heads are bowed down to the dust; for thou hast seen fit, in thy wisdom and righteousness, to subject us to trouble, and wearisome days and nights are appointed to us.

In this season of sorrow and of humiliation, it becomes us, O Lord, to review our ways before thee,—to search out the secret faults that have caused thee to afflict us,—and humbly and penitently to confess all our sins, that thou mayest blot out our iniquities, according to thy gracious promise which thou hast given unto men, in Jesus Christ thy son; in which promise thou permittest and invitest us also to trust.

O Lord, we are verily guilty in thy sight. For we have not acknowledged, as we ought to have done, thy wise and good providence in all the events that have befallen us. We have not been careful to purify our hearts by prayer and supplication. We have not kept thy Sabbaths as we ought to have kept them, nor been duly attentive to thy blessed word. We have cherished guile and enmity in our hearts. We have said, our mountain standeth strong, and we shall never be moved. We have neglected the cry of the destitute, and have turned the needy from our gate. And when we have been injured and calumniated we have not forgiven our enemies, but have secretly wished evil upon them.

Alas! O Lord, thou knowest that there have been secret faults in our hearts, which have been but imperfectly known even to ourselves, but which have made us to err from the way of thy commandments, and have caused thee to lift up the rod of thine anger against us.

O Lord, correct us, but not in anger; chastise us, but not in hot displeasure. Let not thy wrath burn against us; for who, O Lord, could stand if thou shouldst arise in judgment? and what are we, frail and sinful creatures, that we should presume to think that we have been able to compensate for the evil that we have done?

And blessed, O Lord, be thy name, that thou dost correct thy creatures in mercy; for thou, who chastisest us, dost also pour oil and balm into our wounds; and while thou takest away some of our comforts, thou art graciously pleased to compensate for these privations, by giving us other blessings which we did not expect; or by opening our hearts to sources of enjoyment, of which we were before unconscious. O Lord, enable us to appreciate, as we ought, these thy loving-kindnesses;

let us never grieve as those who have no hope; but while we are humbled for our sins, may we also be thankful amidst our chastisements; and may the losses and sorrows we have sustained make us more anxious to use aright the good things that yet remain to us.

Grant us, we beseech thee, humble, but not despairing hearts. Forbid, that in our grief we should venture to murmur at thy dispensations; but rather may we direct our eyes with greater earnestness to the evil of our hearts, and be more determined to make our future lives, by thy grace, a sacrifice of obedience to thy will.

Forbid, O heavenly Father, that we should fail to recognise the operation of thy providential hand in any of the events that befall us. May we, on the contrary, live every day and moment of our lives with a deep impression of thy constant superintendence of all the events of life; and whether prosperity or affliction be ordained for us, may we be at all times disposed to bow with thankfulness and with resignation to thy holy will.

Make us more attentive, than we have ever formerly been, to the duties of piety. May thy Sab-

baths be our delight, as a rest from the cares of this life, and an earnest of that eternal calm which awaits the just in the life that is to come.

May thy blessed word be our comfort and support in this the house of our pilgrimage. By its promises and consolations, may we be animated and strengthened; and may our faith, in all that thou hast spoken in it, be daily increased.

Grant that we may every day become more earnest and more regular in secret prayer, committing all our ways to thy disposal, and relying with assured confidence on thy fatherly protection.

Unite us more and more in love with each other. Calm all angry and hasty passions within us; and may it be our constant study so to conduct ourselves to each other, that when we are called hence, we may have only peaceful recollections of that which is past, and the assured hope of a happy meeting, where all sin and sorrow shall have passed away.

Help us to be charitable and forgiving to all men; disposed to judge favourably of all actions and motives; and willing to extend a ready forgiveness to those who have done us wrong.

In all things may we take the example of our blessed Lord as our model; and, remembering that he also suffered while he dwelt among us, may we commit all our ways in well-doing, and in patient endurance, to his merciful guidance.

Forgive, O Lord, we beseech thee, any repining thoughts that may have mingled with our endurance of this sorrow with which thou hast seen fit to try us. Grant us thy good spirit to make all things work together for our good; and when the days of our suffering are expired, may we come from the furnace like gold that is refined, and be prepared for a purer service in all the days that may yet be permitted us in this world.

Above all, grant, O Lord, that this present trial may be the means of preparing us for thy heavenly kingdom. May tribulation work patience, and patience experience, and experience hope; and may our light afflictions, which are but for a moment, work out for us a far more exceeding, even an eternal weight of glory.

Hear, O heavenly Father, these our humble prayers, which we present unto thee in the name of Jesus Christ our Lord, with whom thou art al-

ways well pleased, and to whom, with thee, O ther, and the Holy Ghost, be ascribed all glory praise, now and for evermore. Amen.

PRAYER

TO BE SAID AFTER THE DEATH OF ANY MEMBER OF A FAMILY.

Ezek. xxiv. 16. *Son of man, behold, I take away from thee the desire of thine eyes with a stroke.*

Father of the Spirits of all Flesh,

Thou didst at first breathe into us the breath of life, and gavest us our place among thy creatures; and, in thy good time, thou takest away our breath, and we return to the dust out of which we were formed. Behold, O Lord, our lives are in thy hand,—thou killest, and thou makest alive,—thou bringest down to the grave, and thou bringest up. Thou takest away, and who can hinder thee? or who will say unto thee, What doest thou?

Behold us, O Lord, who are now met together to humble ourselves under thine afflicting hand, and

to ask of thee that consolation and support which thou only canst give. Alas! O Lord, we are diminished before thee, and our little company is broken down; for they who once knelt in thy presence along with us are now sleeping in the dust, and have no part in all that is done under the sun. Thou hast indeed taken away the delight of our eyes, and we are now called to finish alone that wearisome journey which is appointed to man upon the earth.

O Lord, support us in this hour of sorrowful remembrance; for to whom can we come, in hours like this, but unto thee,—thou only hast the words of eternal life,—and thou only canst give the consolation which is now most needful for us. Blessed be thy name, that thou art our Father in heaven; and that when all earthly comforts fail us, we can still place all our hopes, for time and for eternity, in thy wise and gracious hand.

O teach us, who still remain together, so to number our days, that we may apply our hearts unto wisdom. Alas! O Lord, we have been too forgetful of the short-lived tenure by which all our blessings are held; we have said in our hearts, that we

should never be moved, and have spent our days in folly, as if thou wouldst never call us into judgment. It is therefore, O Lord, that thou hast stretched out thy hand to afflict us,—and that thou hast filled this house with lamentation and with sore mourning. Enable us to receive the lessons which this severe chastisement was intended to teach us; and when we see those who lately bowed down together with us taken away, may we lay to heart our latter end, and be enabled, by thy grace, to free our minds from all those vanities which hide from us the uncertainty, both of our own life, and of all the good things that are allotted to us in this world.

Enable us also, from this afflicting dispensation, to see the value of a life spent in well-doing. Alas! O Lord, we are apt to live after the foolish thoughts of our own hearts, and to seek only to obtain the desire of our own eyes. We are apt to venture even to commit presumptuous sins, and keep far from us the thought, that for all these things thou wilt call us into judgment. O help us to remember our latter end, and to apply our hearts unto wisdom, that, when our hour of trial, and of separation also, has come, we may depart in the hope of a blessed

resurrection. Forbid, O God, that we should ever fall into any of those great sins which trouble the heart of man with dismal forebodings when he has the prospect of appearing in thy presence. Lead us not into temptation; incline our hearts unto thy testimonies,—and may we now acquire that good name which is better than precious ointment. In all things may we be dutiful and conscientious, ever remembering how short a time we have to live, and anxious to lay up for ourselves a treasure of good hope against the evil day. May our death be that of the righteous, and may our latter end be like his.

Help us also, O God, to look beyond this life to the great events that have yet to befall our immortal spirits. May we live with a habitual view to judgment and to eternity,—looking for, and hastening unto, the coming of our Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his glorious body; and, having this hope in us, may we purify ourselves even as he is pure.

Forgive, O Lord, any improper grief which we may have indulged on this occasion. In all events may we see the operation of thy providence, and

meekly and submissively resign ourselves to thy will; for thou, O Lord, dost not afflict willingly, nor grieve the children of men; and though clouds and darkness often surround thy throne, we know that justice and judgment are thy dwelling-place.

Grant that when those whom we loved are taken away, we may be more closely knit in love to each other; may we be helpers together of each other's joy,—indulgent and dutiful,—and seeking, above all things, to be instruments in thy hands of promoting the eternal welfare of those who are now our fellow-pilgrims in life.

And, O Lord, prepare us for that hour when we also must bid adieu to every thing on earth. Enable us now to cultivate those virtues which will shed a holy lustre around the bed of death; and may our faith in Christ be of that genuine kind which purifies the heart, which worketh by love, and which is fruitful in all good deeds.

O comfort us with the consolations of thy good Spirit; may our conduct through life be humble and resigned; let not our affections be too much attached to any thing in this world, but may we use all thy gifts, as not abusing them; and when

thou takest them away, may we submit ourselves without repining to thy righteous dispensations.

Bless us, O Lord, with thy best blessing, this Sabbath-day. Be merciful unto us, and bless us, and cause thy face to shine upon us. Make us glad according to the days in which thou hast afflicted us, and the years in which we have seen evil. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands,—yea, the work of our hands establish thou it.

Into thy gracious keeping, O heavenly Father, we now intrust all our concerns for time and for eternity; guide us by thy counsel while we live,—and grant us all a happy meeting in thy heavenly kingdom, for the sake of Jesus Christ, thy Son and our Redeemer, to whom, with thee and the Holy Ghost, be glory, now and for evermore. Amen.

PRAYER

TO BE SAID WHEN ANY MEMBER OF A FAMILY HAS BEEN TAKEN TO A DISTANCE.

GEN. XXVIII. 20, 21. *And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,*

So that I come again to my father's house in peace, then shall the Lord be my God.

O GOD, the Father of all the families of the earth, we come before thee at this time to acknowledge thy providential hand in every thing that happens to us. Thou wast the God of our fathers, and of the old time before them,—thou leddest Jacob like a flock, and Israel like a shepherd,—in all generations thou hast been the refuge of thy people,—and there is no family or individual of our race whose ways are not known unto thee.

Thou, O Lord, leadest us in a way which we know not,—thou directest all things according to the counsel of thy will; and though we often see not thy hand in that which befalleth us, we have never failed to learn, when thy counsel has been completed, that thou the Lord hast done all these things. Thou hast given us the place we occupy in life,—thou hast ordained the means by which we have been trained for that which was before us,—and often, in darkness and perplexity, when all help of man seemed in vain, thou hast graciously interposed, and hast wrought for us deliverance.

Thou, Lord, art perfectly acquainted with the circumstances in which we now are placed, and we come before thee to ask thy countenance and blessing to thy servant who has been taken from us. O guide him (or her) in all the way in which he (or she) may have to go,—prosper him (or her) in all that is before him (or her); and as thou hast been the God of all the families of the earth, be the God also of this family, and cause the light of thy countenance to shine upon all who belong to it.

Keep thy servant from the evil that is in the world,—from bad example,—from great temptation,

—from the deceitfulness of an impious and ungrateful heart,—from every thing that is contrary to thy holy will. Endue him (or her) with all the ornaments of a virtuous and Christian temper, and having done well the part assigned him (or her), may he (or she) at last attain to thy kingdom in the heavens.

Alas! O Lord, we know not what may befall us in this life. If it be thy purpose that our eyes should no more look on those who have been taken away, O grant that we may all meet at last where sin and sorrow shall cease for ever; but if we are again to meet on earth, may it be in peace and in joy,—thankful to thee, the God of our fathers, who hast continued to manifest thy loving-kindness towards us, and better disposed, by the experience of all thy goodness, to dedicate what may remain to us of this life to thy service.

And while we are absent from each other, may the cords of love be unbroken. Endue us with all kind, affectionate, and dutiful feelings; may we never fall into that insensibility of heart which seeks only selfish enjoyments; but may we love as brethren, and as heirs together of eternal life.

Defend us, and all connected with us, if it be thy will, from great calamities. For thou, O Lord, knowest our frame, thou rememberest that we are dust; but if heavy afflictions should befall us, oh! help us to bear them with Christian patience and resignation; and, in all things, may we consider ourselves as thy servants, and ever seek thy honour and glory.

And now, O Lord, we commend all our friends to thy friendship, and all our concerns to thy care. Never leave us nor forsake us. Be our God, and the God of all who are related to us, while we are in the world, and receive us at last to thy heavenly glory, for Christ's sake, who, with thee, O Father, and the Holy Ghost, is blessed for evermore. Amen.

GENERAL PRAYER

FOR THE DIFFERENT MEMBERS OF A FAMILY.

Rom. ii. 11. *There is no respect of persons with God.*

Blessed God,

We bow down together this day at the footstool of thy throne, to thank thee for all the goodness that has followed us through life,—to confess the many sins that have stained our conduct, and that have rendered us obnoxious to thy displeasure,—and to ask of thee that direction and support which is necessary for enabling us to fulfil, with propriety and with success, the various duties of our situation in the world.

And blessed be thy name, that, at all times, we can thus come to thee as children to a father. For

what, O Lord, were man, if deprived of all hope of thine assistance? How dismal were his situation amidst the uncertainties, and labours, and sorrows of this world, if he could not trust in the perfect rectitude of thine over-ruling providence! But blessed be thy name, that thou hast given to all men the assurance that thou art governor among the nations, and that the most private concerns of the most secluded of thy creatures are not unknown to thee; even the secret purposes and wishes of our hearts are all naked to thy view; and thou art leading us all in a way which we know not, to the final purposes of thy holy will.

Bless us, O Lord, whom thou hast set over this house. We have much reason to acknowledge thy great loving-kindness; and we feel that the many mercies we have received from thee ought to lead us to dedicate every hour and moment of our lives to thy service.

Prosper, we beseech thee, all our endeavours to be useful to those whom thou hast committed to our care; may we consider them as a sacred trust from the hand of God, for the due management of which we must at last give an account; and may

we study therefore so to rule our own house, that we may deserve thy approbation, and be models to all who witness our conduct.

Help us, O Lord, in our conduct to be examples to our family. May they early perceive in us the effects of a reverential fear of God, and be induced to cherish the same good and becoming spirit; and may we never have cause to reproach ourselves with the thought, that, in any thing, we have led our children to that which is wrong.

And grant, O Lord, that when we are taken away, we may leave behind us a good name; may our memories be embalmed in the hearts of those who survive us,—and, through all the days of their lives, may they delight to look back to our conduct, as an example and incentive to them in all holy deeds.

For our children, O heavenly Father, we offer up our most fervent supplications; O imbue them early with all good, and kind, and pure dispositions. May they fear thee, and venerate thy holy name; and may those deep impressions of things heavenly and eternal be now made upon them, which will

guide and establish them through all their future days.

Prosper them, if it be thy will, in all that relates to this life. May their minds be rich in knowledge, and their lives adorned with all good accomplishments; and may they be honoured, and happy, and successful in all that they do. But, alas! O, Lord, we know not what we pray for, when we thus ask for ourselves, or for others, the good things of this life. We ask rather, therefore, that thou mayest keep them from the evil that is in the world,—from bad example,—from strong temptation,—from the evil effects of a deceitful heart. And, when they are tempted, O make for them a way of escape, that their souls may not be lost amidst the snares of this life; but that, when the few years that are allotted to man upon the earth are expired, they may rise to the eternal glory of thy kingdom which is in heaven.

If any of those who now bow before thee are to be called from this life before the number of the days that are allotted to man have been completed, take their spirits, we beseech thee, into that bliss which the Saviour of men is gone to prepare for his chosen; and may we who survive have the hap-

piness of knowing that they died in the Lord, and that they rest in the hope of a blessed resurrection.

But if they are all to survive us, O grant that our conduct may be an example to them of all the things that are honourable and of good report; and may they so contend with the labours and temptations which thou mayest ordain for them, that, in their appointed time, they also may be gathered in peace to their fathers.

Be very gracious also, O God, to those who occupy subordinate stations in this house. Make them faithful, honourable, and pious,—doing all things as in thy sight,—and anxious to commend themselves to the great Lord and Master of all.

Comfort them, O Lord, in all their cares,—strengthen them in all their labours,—give them a well-founded hope of an inhabitance in heaven;—and may we all live together as those who expect to meet at last in thy heavenly kingdom.

Let not wrath, or strife, or malice of any kind, have a place in our bosoms; but, on the contrary, may we all cherish the amiable spirit of our blessed Lord,—and, like good servants of so great a Mas-

ter, may we be diligent in our different spheres,—faithful in our promises and engagements,—contented with the portion thou hast given us, and anxious to promote the peace and prosperity of each other,—that at last we may stand together before the judgment-seat without reproach, and be taken to dwell for ever with all those who shall be ransomed from among men.

In this blessed hope, we now commit ourselves to the protection of thy providence; and to thy name, Father, Son, and Holy Ghost, be ascribed, as is most due, the kingdom, the majesty, and the glory, world without end. Amen.

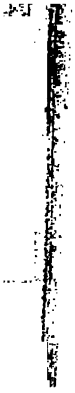
PART THIRD.

OCCASIONAL PRAYERS,

TO BE SAID

BY PERSONS IN PECULIAR CIRCUMSTANCES.

Prov. iii. 6. "In all thy ways acknowledge him, and he shall direct thy paths."



PRELIMINARY REMARKS.

BESIDE the daily duties of morning and evening prayer, and those more solemn acts of worship which members of the same family perform together, there are seasons constantly occurring, in the life of every individual, when, if his mind is in a proper state, he will be disposed to ask the guiding providence of God. It is seldom that the course of events continues for any considerable length of time in the same state to any man. On the contrary, human life has been, in all languages, likened to a voyage, during which we must expect to meet both with tempest and with calm, and to have all our vigilance called forth by the rapidity with which these alternations succeed each other.

It is good and becoming to be at all times in a devout frame of mind; but every man, whose heart is as it ought to be, will be especially disposed to acknowledge the hand of God in the more striking

events of his lot; and, indeed, it is one of the very highest comforts which a good man has in this world, that he can thus, amidst all the changes of his life, enter into his closet, and there, by prayer and supplication to the Giver of all good, commit his ways to the direction of his wisdom.

It is, perhaps, in such seasons, that devotion is performed in the best spirit, and brings the purest satisfaction to him who performs it; because, he who is thus led to ask the directing hand of God, is not likely to do so, merely in compliance with a habit, which has been gradually, and almost unconsciously, formed in him,—as may happen with respect to our more regular supplications,—but to pour out the genuine effusions of his heart, and thus to feel more deeply how truly great the privilege is, of being at all times, and amidst all perplexities, permitted to approach that throne, from which we may derive grace to help us in time of need.

It is with a view to these occasional addresses to the throne of grace, that, in almost all the books of prayer which have hitherto been published, there are forms of supplication adapted to a variety of

the particular situations which individuals may be supposed to occupy. It appears to the author of this treatise, however, that little good is gained by being too particular in assigning such situations. It is perhaps better to view human life, *generally*, as a scene in which man may be either fortunate or unhappy,—exposed to temptation and subject to death,—together with a few more prominent situations of the same kind; to adapt the prayer which has been composed to these remarkable situations; and to leave it to the person who makes use of the prayer to accommodate the general description, by a mental exercise, to his own particular situation.

Thus, for example, if a prayer be entitled, "To be said by a person who has been successful in life," it is not necessary that it should more particularly express whether his success has consisted in an addition to his fortune,—to his family,—or to his titles of honour. He can easily, in his own mind, express that more particular good, while he is employing the general expression of thankfulness for success,—and, by thus leaving the application to himself, this double advantage is gained,—that he who pronounces the prayer is not confined to any one

instance of good fortune,—and that he is not entirely passive while pronouncing the prayer, but is gradually habituated to frame for himself such adaptations of the general petition or thanksgiving as are best suited to his case at the time.

It is upon these views that the following Prayers have been composed, suited only to a few of the more general situations of interest which may occur in life, but capable of being accommodated by him who employs them, in any instance, to his own individual exigency.

MORNING PRAYER

TO BE SAID BY A YOUNG PERSON.

PROV. i. 7. *The fear of the Lord is the beginning of knowledge.*

HEAVENLY FATHER,

I THANK thee that thou hast permitted me to see the light of another day. I bless thee for the rest of the night which is past, and for that merciful care which has preserved my body from sickness, and my soul from vain thoughts.

I bless thee, O Father, in heaven, that thou hast called me into life, and endowed me with a reasonable and immortal spirit. O grant that I may never show myself unworthy of so high a distinction; but in all things may I act as thy servant, and as one who has been born an heir of immortality.

Blessed, O Lord, be thy name, that thou hast sent thy beloved Son into the world, to teach us

thy will, and to die for our offences. Blessed be thy name, that he also rose from the dead, and that he is now gone into heaven as the forerunner of his people, where he shall remain till the heavens and the earth shall pass away.

O enable me to act this day, and every day of my life, as becomes a person whom the Son of God has condescended to love. Enable me to fulfil all my duties with fidelity and tenderness. May I be kind and affectionate to those who are related to me,—obeying in all things those whom thou hast set over me,—always anxious to do that which is dutiful, and that which is becoming,—and seeking to be a model to those who are my companions in life.

Imbue my mind with deep reverence for thy name and perfections. May I delight to read thy holy word,—and may all the services of religion be sacred in mine eyes.

Assist all my endeavours to acquire that knowledge and those honourable accomplishments which may prepare me for life,—but, above all, O take the concerns of my soul into thy gracious keeping. May I grow in heavenly wisdom and pure affections

as I grow in days and years,—and thus may I be prepared, not only for a successful discharge of the duties of this life, but for a place hereafter in thy heavenly kingdom.

Be especially with me through all the changes of this day. Alas! O Lord, I am prone to err, and without thy guidance, young as I am, I may fall into great sin. May thy good providence ever be with me,—and do thou so order all events, that they may contribute to train me up for the fellowship of the just.

Be very gracious to my parents, and to my brothers and sisters. Enable me to love them all with a pure heart, fervently,—and at no time of my life may I have to endure the awful thought, that I have failed in my duty to those whom I am most bound to honour and esteem.

Pardon all the sins of my former life, and take me into thy gracious care, for time and for eternity. Hear, O heavenly Father, these my prayers, and answer me in mercy, for Christ's sake. Amen.

EVENING PRAYER

TO BE SAID BY A YOUNG PERSON.

PROV. viii. 17. *I love them that love me; and those that seek me early shall find me.*

I THANK thee, O Lord, that thou hast again brought me in safety to the close of this day. Thy loving-kindnesses are new to me every morning, and thy faithfulness every night. Thou compassest my path and my lying down, and art acquainted with all my ways. There is not a thought in my heart, but, lo! O Lord, thou knowest it altogether.

I look back, O Lord, upon the events of this day with thankfulness for the many blessings thou hast been pleased to bestow on me,—grateful for the measure of health with which thou hast blessed my body,—and for the alacrity and vigour with which thou hast endowed my spirit,—thankful that

thou hast still continued to me the careful superintendence of my parents and instructors,—and that my heart has tasted largely of those kind affections which unite me to those who are my companions in life.

But, alas! O Lord, I must also look back upon the events of this day with sorrow and regret; for my mind has never been in that state of perfect obedience and of good intention in which it ought always to be. I have sometimes done that which I knew to be wrong,—and have neglected to do those things which thou hast commanded,—and I feel, that, if thou wert to call me this night into judgment, I could offer no excuse for my many failures.

But, O Lord, look mercifully upon me, for the sake of Christ thy Son and my Redeemer. For his sake blot out my innumerable transgressions; and grant me, as an earnest of thy forgiveness, deep sorrow for all my faults, and an earnest desire to do thy holy will in all future time.

Send thy good spirit into my heart, to inspire me with all pure, and charitable, and heavenly, and amiable feelings. May every evil propensity that belongs to my nature be subdued,—and, by the in-

fluences of thy grace, may all things work together for my final good.

Prosper all my endeavours to improve in useful and ornamental knowledge; and grant that I may devote my time and labour only to such things as are honourable and well-pleasing in thy sight.

Keep me, O God, amidst all the dangers of this life. When sinners entice me, let me not consent; and when I am called—if it shall be thy will to call me—to contend with the labours and cares of the world, may I be supported in the same by thy grace, and leave behind me a good name when I am taken away.

Oh! bless, with thy choicest gifts, all those who are near and dear to me. Let no evil befall them, —or, if thou shouldst see meet to send them sorrow, sanctify, O God, all their afflictions, and make them the means of preparing them for the kingdom of heaven.

Enable me always to be dutiful and affectionate; and this night, O Lord, may I lie down in peace with all men, thankful to thee for all thy mercies, —and full of gratitude that I am still permitted to look forward to life with the hope of many com-

forts, and with the prospect of being useful in my station.

Keep me, O heavenly Father, through the hours of this night,—and when I awake in the morning, may it be with a renewed desire to do thy holy will in all things,—that hereafter I may be taken to thy presence. And to thy name, Father, Son, and blessed Spirit, be ascribed all glory and honour, dominion and praise, world without end. Amen.

PRAYER

TO BE SAID BY A PERSON WHO HAS EXPERIENCED ANY SIGNAL BLESSING.

PSALM xxiii. 5. *My cup runneth over.*

How well does it become me, O Lord, who am not worthy of the least of all thy mercies, to bless and to magnify thy holy name. For thou, O Lord, hast dealt bountifully with me, and hast made goodness and mercy to follow me all my days.

Early, O Lord, was I cast upon thy care, and thou hast never ceased to care for me,—thou hast been to me as a shepherd,—thou hast prepared a table before me,—thou hast made my cup to run over. In sorrow thou hast restored my soul. Thy mercies have been new to me every morning, and thy faithfulness every night. If I should endeavour to reckon up thy loving-kindnesses, they are more than can be numbered. Bless the Lord, O

my soul, and let all that is within me be stirred up to bless his holy name.

I look back this day, O heavenly Father, with heartfelt gratitude for the many signal tokens of thy tender mercy which blessed my early life. Thou gavest me the great blessing of parents who taught me thy law,—who earnestly prayed for my welfare, —who led me with them to thy holy hill,—and who ceased not to set before me all the blessings which thou hast promised to those who are faithful to thee amidst the temptations of this life.

Thou also hast made a way for me to that station and those prospects which I now enjoy. Often, indeed, have I failed to mark thy providential hand in the events of my lot,—but thou hast still watched over my ways with more than a parent's care,— and I can now see, that thy pity and great love have delivered me from a thousand dangers of which I was not aware,—and have led me, amidst all the changeful scenes of this life, to the good and gracious purposes which thou hast ordained for me.

And now, in particular, O God, thou hast more especially signalized towards me thy great loving-kindness. Thou hast made all things to prosper

in mine hand,—thou hast not withholden the request of my lips,—thou hast given me the desire of my heart. Bless the Lord, O my soul, and forget not all his benefits,—who forgiveth all mine iniquities,—who healeth all my diseases,—who redeemeth my life from destruction,—who crowneth me with loving-kindness and with tender mercy.

Alas! O my Father, it is not for any thing that I have done, that thou hast thus rewarded me,—for I am but sinful dust and ashes,—and there are many around me who have been as deserving as I am, who are struggling with difficulties from which I have been delivered, or who are bowed down by distresses which I have not felt. It is owing to thy sovereign mercy and perfect goodness alone that I have not been cut off; and it is to thy name that all the praise is due of that bountiful care which has beautified and cheered for me the whole path of life.

Grant, O heavenly Father, that I may never forget this great instance of thy kindness,—and never be insensible of the operation of that parental hand from which all my blessings have been derived. May I ever feel, that thou, Lord, alone hast done

it,—and may it be my delight to acknowledge thy providential love. Every morning and evening would I bless thee, and sing praises unto thy name, —and even when I am busied with the duties of life, I would yet raise my thoughts in thankfulness to thee, who art the health of my countenance and my God.

Forbid, O Lord, that, in this season of prosperity, I should be too much elated by the blessings that have been granted to me. Alas! O God, thou knowest how very deceitful the heart of man is,—how prone to fall into error, and to be seduced by vanity,—how apt to make even its blessings a curse,—and how utterly unable, without thy direction and assistance, to conduct itself with propriety in any circumstances into which life may call it. Thou knowest that prosperity itself is often the most trying of all snares to the virtue of man. O! for thy beloved Son's sake, look in mercy on mine infirmities, and take away from me my sins. Keep me humble and watchful that I fall not into temptation,—and may the constant aspirations of my soul be to thee for the influences and guidance of thy holy Spirit. Direct thou all my steps,—lead

me not into temptation,—but deliver me from evil, —and make all things to work together for my eternal happiness.

And grant, O most merciful Father, that the experience I have now had of thy great goodness may quicken all my endeavours to do those things which are well-pleasing in thy sight. May I now feel, that to all my other obligations there is added that of gratitude for thine especial mercies, which I have so richly enjoyed. May my heart, therefore, be now enlarged to run in the way of thy commandments,—and may I find the fruit of the tree of life to be sweet unto my taste.

Enable me to sympathize with all those who are in sorrow,—to be charitable and well-disposed to all men,—to be more closely united in the bonds of love to those who are near and dear to me,—and to view myself and them as equally objects of thy providential care,—and heirs of thy heavenly kingdom.

Forgive all mine enemies,—take away from me all proud and revengeful feelings,—and, as I expect forgiveness from thee, may I endeavour to extend my forgiveness to all who have done me wrong.

And now, O Father, what wait I for?—My hope is in thy mercy,—deny me not thy grace,—and to thy name be glory, and honour, and praise, world without end. Amen.

PRAYER

TO BE SAID BY A PERSON WHO IS IN AFFLICTION.

JER. x. 19. *Truly this is a grief, and I must bear it.*

FATHER OF THE SPIRITS OF ALL FLESH,

WHAT am I that I should venture to speak unto thee, who art the Most High over all the earth,—who dwellest in light on which no mortal eye can look,—and in whose sight all iniquity is an abomination?

But, O Lord, I am poor and needy, and blessed be thy name, that thou regardest the prayer of those who are afflicted: thou art a strength to the poor,—a strength to the needy in distress,—a refuge from the storm,—a shadow from the heat,—a very present help in time of trouble.

Alas! O Lord, what were man in his distresses without thy help? what were he if he could not look up, when earthly comforts fail him, to thy throne

of grace, and be assured that thou seest and regardest all the things that are on earth,—that thou wilt ever keep thine arms around those who do thy will,—and that, though sorrow may endure to them for a night, joy shall come in the morning? Surely, O Lord, it is when we are afflicted, that thou indeed appearest to us as our Father in heaven; and when we are sorely troubled, blessed be thy name that thou hast formed the heart of man to seek and to find rest in the consciousness of thy never-failing and parental love.

Thou knowest, O God, that I am greatly afflicted,—heaviness hath taken hold on me,—my soul is bowed down to the dust,—I am full of fears and of many anxious disquietudes. Thou hast wounded me in that which I most delighted in, and all the joy of my heart has ceased.

To whom, O Lord, but unto thee, can I come in this season of heaviness? It is thy hand that has dealt me this blow,—and it is thy hand alone that can remove my suffering. Thou smitest, but not in anger,—thou chastisest, but not in hot displeasure; for with thee, O Lord, there is none of the darkness and none of the passions that mislead

man,—but all thy counsels are wisdom and loving-kindness, and thou art merciful even to the unthankful and the unholy. I believe, O Lord, that all thy chastisements are meant for good; and that, though man cannot always understand their object, they are all wisely ordered by thy wisdom, to which the most secret thoughts and inclinations of the heart are known.

Strengthen me, O Lord, in this belief; and when darkness cometh upon me, and my heart is sorely pained, may I find rest in the assurance, that, though clouds and darkness surround thy throne, justice and judgment are ever thy dwelling-place,—mercy and truth go continually before thy face.

Help me, also, O Lord, to be patient and resigned,—not fretting myself because that which I desired has been taken from me, but humbly and meekly submitting myself to the chastisements of thy hand,—knowing that thou canst do only that which is right,—and that there are no seasons of darkness so depressing, on which, in thy good time, thou canst not make light to arise.

But, above all, O heavenly Father, grant that, if this affliction has been the consequence of any

sin or folly which I have committed, I may now humble myself in genuine penitence. Forbid that I should shut my eyes to my own misdeeds, or that I should ever be subject to that hardness of heart which is but strengthened in folly, when thou stretchest forth thy hand to smite, and which seeks relief rather in its own pride than in devout submission to thy righteous will. May affliction show me more of the frailty, and wilfulness, and evil inclinations that still adhere to me; and may it be my earnest and continued endeavour to free myself from every vice, and to become perfect in all the ornaments of the spirit.

I thank thee, O Lord, for the comfort thou hast given me in this act of prayer. O enable me to return to the business of life with the same humble and resigned frame of mind which this season of devotion has inspired. Let me not run heedlessly into the follies or vices of the world,—but, ever remembering that I have been chastened by thee, may I endeavour to keep all my thoughts and affections in that state of purity and of submission which thou requirest.

Keep me, O God, from being too much attached

to any thing in this world. May I receive both its good and its evil as from thy hand, and as parts of that varied discipline, by means of which thou seekest to prepare a people for thyself; and may it be my constant study so to rule my heart that it may be a temple for the habitation of thy Holy Spirit.

And blessed, O Lord, be thy name, that thou who woundest the heart of man hast also promised to bind it up. Thou upholdest all that fall,—thou raisest up them that are bowed down,—thou healest the broken in heart, and pourest the balm of consolation into the afflicted spirit. Enable me, O my God, to wait with patience for thy returning grace; and, in the firm belief of thine unchanging love, to adopt the devout language of thy servant, and to say, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the strength of my countenance, and my God."

Above all, grant, O Lord, that this present affliction may work out for me an exceeding weight of glory. May my soul be washed, and purified, and saved by the dispensations of thy providence,

and by the sanctifying influences of thy Spirit; and having in all things done thy holy will in time, may I at last be presented faultless and blameless before thy heavenly throne, for Christ's sake. Amen.

PRAYER

TO BE SAID BY A PERSON WHO HAS FALLEN INTO SIN.

PSALM li. 11. *Cast me not away from thy presence; and take not thy Holy Spirit from me.*

HAVE mercy upon me, O God, according to the multitude of thy tender mercies,—and for my Redeemer's sake blot out my great transgressions.

I am ashamed, O Lord, to lift up my face unto thee, for thou art of purer eyes than to behold iniquity; thou canst not look upon sin but with abhorrence. The heavens are not clean in thy sight, —thou chargest even thine angels with folly,—and how then shall I, who am laden with iniquity, venture to speak unto the most High God? or how shall I presume to hope for thy forgiving mercy?

Thou knowest, O Lord, how far I have erred, and by what fearful steps I have been led into sin;

for there is not a thought in my heart but thou knowest it altogether. Thou compassest my path, and art acquainted with all my ways,—all things, O Lord, are naked and open before thee.

Yet, O Lord, I have presumed to act as if thine eye had not been upon me, or as if thou wouldst not call me into judgment for every secret thing. I know that, in the days that are past, thou hast punished me for my transgressions,—for thou hast covered my spirit with fears when I went astray; and, even in that wherein I sinned, thou hast signified thy displeasure by causing me to reap sorrow instead of joy.

I also know, O Lord, that, in the solemn declarations of thy word, thou hast revealed thy wrath against all unrighteousness and ungodliness of men, —and I have often vowed, when suffering for my transgressions, that henceforth I would do so no more.

And, O Lord God, how fearful is the thought, that I, who have voluntarily called myself by the name of Christ, and have taken, before all thy people, the vow which bound me to thy service, should have so far dishonoured my Christian voca-

tion. If thou hadst been quick to punish sin, I had not now, O Lord, been lifting up my prayer in thy presence,—but thou mightest have cut me off in my sin, and assigned me my portion with those who are lost to hope.

Blessed be thy name that thou hast still preserved me from this awful fate,—that I am yet in the land of the living, and in the place of hope,—that I still hear the invitations of thy blessed word, and listen to the gracious promise, that when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive.

O deny me not thy grace; cast me not away from thy sight, though I have rebelled against thee. Take not thy Holy Spirit from me. Thou desirest not sacrifice, else would I give it thee,—thou delightest not in burnt-offering,—thy sacrifices are a broken spirit,—a broken and a contrite heart, O God, thou wilt not despise.

Grant me, O Lord, that truly contrite heart which thou desirest. It is to thy grace and good Spirit alone that I must look for this gift; for thou knowest that my heart is full of all vanity,—and

that my affections are dead, without thy quickening Spirit, to all that is good. But blessed be thy name that thou wilt not withhold thy Spirit from them that ask it.

O take away from me all those delusions which have hitherto misled me. Grant me a constant and deep impression of thy presence, in which I am continually placed; and may I have such a sense of the sanctity of thy laws, that, in all circumstances, I may fear to provoke thine indignation.

And lead me not, O Lord, into temptation. Thou only canst keep me from the evil that is in the world; without thy guidance I must constantly go astray. Lord, look in mercy on mine infirmity,—and direct all my ways. Suffer me not to be tempted above what I am able to bear,—but with every temptation do thou also make for me a way of escape.

And grant, O Lord, that the experience I have had of my own sinfulness may make me more attentive to my conduct in all future time. May I live in a habitual dependence upon thy grace, and consider it as my chief ambition in all things to do thy holy will.

For Christ's sake, O Lord, blot out my trans-

gressions,—let them not arise in judgment against me; but do thou, who forgivest all sins to those who are truly penitent, so soften, and purify, and humble my heart, that my future life may be a sacrifice of obedience, well-pleasing in thy sight,—and that, hereafter, I may be among the number of those who have washed their robes, and made them white in the blood of the Lamb.

And now, unto thee, O Lord, who alone canst keep me from falling,—to him who gave his life to redeem us from sin,—and to that blessed Spirit, who is the quickener of all contrite hearts, be glory, both now and for evermore. Amen.

PRAYER

TO BE SAID FOR A PERSON WHO IS IN DANGEROUS SICKNESS.

ROM. viii. 38, 39. *I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man to destruction, and thou sayest again, Return, ye children of men. For a thousand years are in thy sight as yesterday when it is past, or as a watch in the night.

It becomes us, O Lord, to bless thy holy name, for all the goodness thou hast made to pass before us in the land of the living. It was thy fatherly love that gave us our place among thy rational creatures; during the helpless years of infancy and of youth thou wast our guide and defence,—in maturer life thou hast strengthened and sustained us,—thou hast made even the afflictions of life means of good, —and, amidst the trials that have been appointed for us in this our earthly pilgrimage, thou hast often wrought for us a great deliverance. For all these instances of thy loving-kindness we now offer unto thee our fervent and humble thanks,—for thou hast ever been to us as a shepherd,—and goodness and mercy have followed us all the days of our lives.

But blessed, above all, be thy name, that this is not the only scene on which we are destined to exist; for we know that in our father's house there are many mansions, and that all the events of time are but intended to prepare those who submit to thy will for the eternal happiness of thy heavenly kingdom.

What shall we render unto thee, O Lord, for all

this goodness? Our best services are mingled with imperfection. We dare not presume to ask acceptance for any thing that we are able to perform. But, for the sake of thy beloved Son,—for the sake of him who was made man, and who suffered for us, and who now appears as our great High Priest in heaven,—for his sake, O most merciful Father, hear us, while in this season of affliction, and in this house of suffering, we ask of thee that mercy and support which thou hast promised to all them that pray in faith.

Peace, from the everlasting Father of consolations, peace be upon this house, and upon all who are in it. Oh! send forth thy strengthening and comforting Spirit to dissipate all darkness, and fearfulness, and impatience; and whilst thou art afflicting thy servants to try their fidelity, send also into their hearts those secret consolations which this world can neither give nor take away.

Hear us, O our God, while, in an especial manner, we entreat thy favouring providence in behalf of thy servant who is now lying under thine afflicting hand. Rebuke, if it be consistent with the purposes of thy providence, rebuke, we beseech thee, his (or her)

present indisposition, and do thou, who commandest the sea, and it is still, send him (or her), in the way that shall seem best to thy wisdom, a great deliverance, for thy mercy's sake.

But if it is the purpose of thy wisdom still to chasten and to try him (or her), grant, we beseech thee, that improvement of his (or her) trial, by which affliction may become to him (or her) great gain. Grant him (or her) the blessing of a patient, humble, resigned, and believing mind. May no secret repinings or open lamentations betray the existence of any spirit of unbelief,—but, considering him (or her) self to be now tried by the hand of God, who employs ordinary causes as the instruments of his providence, may he (or she) preserve his (or her) spirit in perfect patience.

And grant, we beseech thee, that in this season of affliction, the excellence and value of thy blessed word, and the high privilege of devotional duties, may be more deeply felt. May thy servant now perceive that these only can afford that triumph over the world which this season demands,—and that there is a joy of the heart in communion with God, and in perfect resignation to the appointments

of his providence, which nothing else in life is able to bestow.

Above all, grant, O most merciful Father, that this present affliction may be the means of preparing thy servant either to live or to die. If he (or she) is to live, may it be to discharge every duty of life with a purer spirit and more steadfast zeal; and, if to die, may his (or her) spirit be purified by the discipline of thy providence, and the influences of thy grace,—and be prepared for entering, when this life shall close, on the eternal felicities of thy heavenly kingdom.

Prepare us all, O our God, for our last trial,—and may we all habitually believe that the time of our continuing upon this earth is but short,—that we shall soon be called, every one of us, to give an account of our stewardship,—and that, however long may be our years of health and of prosperity, a time is coming when no recollections will bring us comfort but those which remind us of time spent in well-doing. Help us, therefore, to grow in grace as we grow in days and in years; may every returning day find us better instructed in the ways of Providence, and more disposed to acquiesce in his

counsels. May our last hour be full of peace and of good hope towards God; and, falling asleep in the expectation of a blessed resurrection, may we all at last be welcomed to bliss with these joyful words, "Well done, good and faithful servants, enter ye into the joy of your Lord."

And to thy name, Father, Son, and Holy Ghost, be ascribed all glory and honour, dominion and praise, world without end. Amen.

PRAYER

TO BE SAID BY A PERSON WHO HAS BEEN DELIVERED FROM SICKNESS.

PSALM ciii. 1. *Bless the Lord, O my soul; and all that is within me, bless his holy name.*

2. *Bless the Lord, O my soul, and forget not all his benefits.*

3. *Who forgiveth all thine iniquities; who healeth all thy diseases;*

4. *Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.*

MOST MERCIFUL FATHER,

IT becomes me at this time, with a truly grateful heart, to bless and to magnify thy holy name, for all the loving-kindness I have received at thy hand ever since I came into existence. Thou wast the friend of my youth, and the support of my riper

years,—in many sorrows thou hast comforted me,—in many difficulties thou hast wrought for me deliverance; and now, O Lord, having brought me to the gates of death, thou hast in great mercy called me back into life, and made me to sing aloud of thy tender mercy.

Alas! O Lord, I confess, with shame and confusion of face, that my past life has been far from that perfection after which I ought to have aspired, —I have gone with the foolish into all their follies, —I have even ventured to commit presumptuous sins,—and have hardened my heart in the belief that my mountain would for ever stand strong, and that my rock would never be moved. Hadst thou called me into judgment, I could not have answered for my transgressions,—and thou mightest for ever have set the mark of thy displeasure upon me.

But, even in wrath, O Lord, thou rememberest mercy. Thou hast afflicted me, and brought me low, and hast made me to see, upon my bed of sickness, how vain are all the illusions of this world, and how unsatisfactory is every thing but the remembrance of a life spent in thy service.

It is my duty, O my Father, to bless thee for

the suffering which has thus made me to see light clearly. But, alas ! O God, thou knowest that, with returning health, all the illusions of life may return, —and that, if thou deniest thy grace, I may yet run into greater folly and more heinous sin.

But thou, O Lord, canst also prevent this sad issue ; and, blessed be thy name, that thou hast promised that thou wilt never leave nor forsake those who put their trust in thee.

Grant, O heavenly Father, that I may at no time forget the deliverance which I have now experienced ; but may a settled habit of thankfulness, and of devout remembrance, keep me in thy fear, and in a persevering discharge of all my duties.

Enable me to understand clearly what is the duty which thou hast called me to perform. Let no vain or sinful pursuits ever lead me from the right path ; but may I be enabled to devote myself, with all my powers, to that sphere of usefulness in which thy providence has placed me, and to consider it as my meat and my drink to do thy holy will.

May I be more attentive than I have formerly been to all the duties of piety,—ever considering thy word as my delight,—not forsaking the assem-

blies of thy people,—disposed every day to put myself, by prayer and supplication, under the guidance of thy good providence,—and walking, amidst the vanities of life, as one who seeks a better country, that is, a heavenly.

Make me more dutiful and kind than I have been to all who are connected with me in the relations of life. Grant me a forgiving temper to all who may have injured me; and, in all things, may I be a living pattern of the efficacy of that undefiled religion, which is pure, gentle, and peaceable,—full of mercy and of good fruits, without partiality and without hypocrisy.

May I take the example of thy beloved Son as the pattern of my conduct. Like him, may I be full of piety to God, and of good-will to men,—like him may I bear all suffering and reproach with patience,—and, like him, may I be firm in temptation, that at last I may obtain a crown of life.

And grant, O heavenly Father, that I may always keep in mind that, though I have been delivered from death, a time is coming when I must resign my spirit into thy hands. May I now, therefore, be diligent in my preparation for my latter end,

and when the last trial has arrived, and I am about to be called to give an account of all the deeds done in the body, may I be supported in the hour of my extremity,—may I die the death of the righteous,—in peace with God, with my own heart,—and with all men,—in a firm belief of all the doctrines of thy holy word, and in an humble but placid assurance of being with thee for ever.

In this blessed hope, I now resign myself to thy holy will; and to thy name, Father, Son, and Holy Spirit, be ascribed all glory, dominion and praise, world without end. Amen.

PRAYER

TO BE SAID BY AN ORPHAN.

Hos. xiv. 3. *In thee the fatherless findeth mercy.*

HEAVENLY FATHER,

I BLESS and praise thy holy name, that thou hast been pleased to call thyself the Father of the fatherless, and the helper of those who have none to guide them.

Behold, O Lord, I am destitute, and sore afflicted; for thou hast removed from me the guides of my youth, and thou hast taken away them that sought for my good. I am cast upon the world as one who is forsaken; and it is in thee alone that my help can be found.

But blessed be thy name, that in thy good providence I may put my trust; for nothing happens without thy permission; and there is no individual of all thy creatures so forlorn as to be beneath thy parental regard. Thou hast also condescended to

reveal thyself as a Being who taketh care of those who are neglected,—and thou overrulest all things to promote the good of those who put their trust in thee. It is also, O Lord, my consolation to know, that thou hast often blessed with peculiar blessings those who seemed to have none other stay; thou hast led them all their life long as a shepherd; thou conductest them by still waters, and makest them to lie down in green pastures; and goodness and mercy have followed them all their days.

How precious, O Lord, are thy thoughts towards us,—how great is thy tender mercy! O grant me perfect trust in thy providential guidance; and, even when all things seem to go against me, let me never cease to look up to thee as my Father who is in heaven.

Grant me, O Lord, a sincere desire to do thy will. May thy blessed word be as a lamp unto my feet and a light unto my path;—may its promises and consolations be my delight in this the house of my pilgrimage; and by daily meditation on the dispensations of thy providence, as they are therein revealed, and by a diligent study of what thou hast done for thy chosen in all generations, may my soul

be disposed to perfect resignation in all thy appointments, and to a patient waiting for thy grace.

Incline my heart to revere and love all thine ordinances; and may I never forget, by daily prayer, to commit my ways and thoughts to thy gracious guidance.

And, O Lord, early imbue my mind with all kind, amiable, and charitable feelings. May I endeavour, at all times, to imitate the character of my blessed Redeemer; and, having been early tried in the furnace of affliction, may I all my life long exhibit the practical efficacy of that religion which is pure, gentle, and peaceable, full of mercy, and of good fruits, without partiality, and without hypocrisy.

Help me to be candid and obliging to all men,—disposed to forgive all who may do me wrong,—and always ready to give relief to those who are in need,—never forgetting, that I also have been in sorrow, and that thou hast comforted me in mine affliction.

If it be consistent with thy wisdom, which never errs, O Lord, prosper my worldly concerns.—Raise up friends to supply the place of those who have been taken from me. Enable me to conduct

my affairs with prudence,—and keep me always humble,—and temperate,—and in dutiful reliance on thy protection and blessing.

But, if it be the purpose of thy wisdom to try me with suffering, O grant that I may never repine at the dispensations of thy providence. May I rather keep a watch over all my thoughts, and words, and actions, that I may never offend thee; and may all that happens to me be so ordered, that my spiritual and eternal welfare may be promoted.

Keep me from all deceit and malice, and guile and hypocrisy. Make me faithful and trust-worthy in all things; and in all my conduct towards men may I exhibit the principles of one who has imbibed the true spirit of the religion of Christ.

And grant, O Lord, that whatever may be my portion in this world, I may at last obtain an inheritance in heaven. May I die in the Lord,—in firm belief of the doctrine and promises of thy blessed word,—and finally meet those who have been separated from me in time, in that happy land, where there shall be no more death, neither sorrow nor sin, but where the pure in heart shall for ever see and love God.

In this blessed hope I now, O Father, resign myself to thy gracious care. Go with me through all the scenes of this mortal life,—and take me at last to thy kingdom in glory, for Christ's sake,—to whom with thee, and the blessed Spirit, be ascribed all glory and honour, dominion and praise, world without end. Amen.

PRAYER

TO BE SAID BY A WIDOWED PARENT.

John xvii. 11. *Holy Father, keep through thine own name those whom thou hast given me.*

Father of the Spirits of all Flesh,

How wonderful are thy dispensations towards the children of men! Thou givest us all the blessings by which life is gladdened, and thou also, for purposes of mercy and of wisdom which are unknown to us, takest away the comforts which we once enjoyed. Behold me, O Lord, whom thy hand has afflicted, and, for thy great mercy's sake, bind up the wounds thou hast seen fit to make.

Forbid, O Lord, that I should ever murmur at thy dispensations,—but rather, by a constant review of all the wonders and of all the mercy which

thou hast manifested towards me, may I learn to value nothing more highly than it ought to be valued, but ever to believe, that thou who givest canst also take away,—and that when thou takest away, thou canst also make thy most severe dispensations a source of good to those who seek to do thy will.

Grant, O heavenly Father, that I may never fall into that state of hardened feeling which can review thy dispensations without concern,—but while I cherish, as becomes me, the memory of the good who are departed, may my heart submit itself, even in the agony of its feelings, with perfect resignation to thy holy chastisements.

And help me, O Lord, to estimate as I ought the great duty which still is left me to perform. Thou hast intrusted to my care the rearing of minds which are destined to live for ever; thou hast bound me to their interest by all holy and sacred ties. O grant that I may see my duty in its proper light, and that I may prepare myself for fulfilling it with a becoming dependence on thy blessing.

Alas! O Lord, I am not able in myself for so

great a charge; but, blessed be thy name, that thou hast promised to assist and to prosper the labours of those who are earnestly intent on doing good,—to thy merciful aid therefore I look for direction. Be thou the strength of my heart, and my continued support in this great task.

Enable me, O Lord, to be in all things an example to my children. May my temper and conduct,—my words and my actions,—be in all things adapted to impress them with a love of the things that are honourable, and lovely, and of good report; and may I never have reason to think, that by any part of my behaviour I have encouraged them in that which is wrong, or lessened their reverence for the things that are holy and well-pleasing in thy sight.

Grant me, O Lord, a deep impression of the value of a pious and holy life; and may it be my especial study to train up my children in thy fear, and to imbue them early with sentiments of duty to thee, who has been the God of their fathers in all generations.

And O let me never refuse to undergo any labour by which their interests may be promoted. May I,

on the contrary, ever consider myself as most happy when I am promoting their welfare; and next to the duty which I owe to thee, may I value that which I owe to those whom thou hast given me.

And grant, O Lord, that my exertions may all be blessed for their temporal and eternal good. May their minds be early imbued with all kind, gentle, and amiable feelings; may they ever be disposed to be obedient and dutiful,—and in their conduct to each other, and to all who are connected with them, may they be early examples of that spirit which thou approvest.

Especially, O Lord, grant them an early disposition to venerate and to love the God of their fathers; in all things may they commit their ways unto thee, —and do thou, from thy throne in heaven, send them thy blessing.

Keep them, O Lord, through all the changes and temptations of life; prosper them in all that they do, if thou seest prosperity to be for their good; but if thou shall see fit rather to try them with suffering, O be ever with them to comfort and sustain them, and from all their sorrows may they come like gold that is refined.

And when I am taken away, be thou still the God and guide of those who have been dear to me in life. For to whom else, O Lord, but to thy fatherly and ever-enduring protection, can I commit them? O never leave them nor forsake them.

To thy fatherly wisdom, O Lord, I now desire in all things to submit myself. Prepare me for doing religiously, assiduously, and successfully, the duty that has been committed to me, ever looking for thy blessing, and disposed at all times to believe, that thou canst only do that which is right.

And grant, O most merciful Father, that we, who have been so tenderly and closely united in this life, may all meet at last in thy heavenly kingdom. May none of us be wanting when thou makest up thy jewels; but may all the events and troubles of this life be so blessed to us, that by their discipline we may be freed from all evil, and finally be made meet to be partakers of the inheritance of the saints.

In this blessed hope, I now resign myself to whatever thou mayest see fit to ordain for myself

and for those whom thou hast intrusted to me;—and to thy blessed name, Father, Son, and Holy Spirit, be ascribed all glory and honour, now and for evermore. Amen.

PRAYER

TO BE SAID BY AN AGED PERSON.

PSALM lxxi. 17, 18. *O God, thou hast taught me from my youth.*

Now also, when I am old and gray-headed, O God, forsake me not.

FATHER OF THE SPIRITS OF ALL FLESH,

I BOW myself before thee, at this time, with a heart deeply penetrated by the recollection of all the goodness thou hast permitted me to experience in the land of the living. Thou didst at first give me my place among thy rational creatures; and thou hast followed me all my life long with loving-kindness and with tender mercy. In sorrow thou hast often relieved my soul; when I have wandered from the way of thy commandments, thou hast brought me back; and when I have been brought to the gates of death, thou hast again made me to

rejoice in the renewed experience of thy preserving and redeeming love. Thy dispensations towards me, O Lord, have been full of goodness; and it becomes me, while I have life, to show forth, with songs of gratitude, thy faithfulness and truth.

But, alas! O Lord, I have never done that which I ought to have done. My life presents to my review many sins of which I have been guilty; and, instead of devoting all my days to thy service, there is no day of my life on which I can look back with the thought, that I have kept it holy to the Lord.

But blessed be thy name, that there is mercy with thee, that thou mayest be feared, and that with thee, our God, there is plenteous redemption. For thou hast declared thyself to be a God that blotteth out iniquity, and passeth by the transgressions of thy people,—though thou wilt by no means clear the guilty.

And blessed be thy name, that thou hast sent thy beloved Son into the world, to give us the assurance, that as thou hast not withheld thine own Son, thou wilt with him also freely give us all things. Enable me, O God, daily to look to his cross; and

through his death and sufferings alone may I hope for acceptance with thee.

Blessed also, O Lord, be thy name, that as Jesus died for our offences, he likewise rose again for our justification,—that he came forth as the first-fruits of them that sleep,—and that all who follow his path in time shall also be made alive,—but every man in his own order, Christ the first-fruits, afterwards they that are Christ's at his coming.

In this blessed assurance, O Lord, my flesh would rest in hope; and when I am about to put off this mortal garment, and to lie down in the bed of death, I would repose in the joyful belief, that through the mediation of him who gave himself for sinners, mortality shall yet be swallowed up of life.

Help me, O my God, to improve the time that may yet be granted to me, so that I may meet the second coming of my Lord with joy, and not with trembling. Make me humble, patient, and resigned,—deeply penitent for all my past offences,—daily bearing about with me the dying of the Lord Jesus,—and earnestly praying, that thy good Spirit may sanctify me wholly, and may present me at last

faultless and blameless before thy presence with exceeding joy.

"What is now my strength, O Lord, that I should hope!—and what is mine end, that I should seek to prolong my life! My strength faileth me: as for the light of mine eyes, it also is gone from me: the joints of my knees are loosed, my knees smite one against the other, and I go to the gates of the grave."

O save me from a discontented or repining temper. Enable me to bear the infirmities of age with cheerful submission to thy will; may I consider all these as the portion which thou hast allotted to man to try the spirit by which he is actuated; and may it be my constant endeavour, to make what remains to me of this life a sacrifice of obedience and of holy resignation, which may be well-pleasing in thy sight.

Grant me, O Lord, every day a clearer insight into the mysteries of thy dispensations, and a more affectionate reverence for thy blessed word. May I delight in holding communion with thee in the exercises of piety and of devout thanksgiving;—and by all these duties, sanctified to me by thy

good Spirit, may I be prepared to meet my latter end.

For that awful event, O Father in heaven, prepare my spirit; support me amidst the billows of that Jordan which I have soon to pass; and as thou hast been the God and guide of my youth, and of my mature age, be my consolation also when my heart and my strength fail,—and, beyond death, be my portion for ever.

Bless all who are near and dear to me. Comfort and prosper them when I am departed; and may I leave behind me a good name, which may animate them to all duty, that at last they also may enter into the joy of their Lord.

And O grant that we may all meet hereafter in thy heavenly kingdom,—in that land of everlasting peace, where all sorrow and sighing shall have come to an end, and where those who have been ransomed from the corruptions of the world shall see him, in whom, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory.

In this blessed hope, I now resign myself to thy merciful disposal. And to thy name, Father, Son,

and Holy Ghost, be ascribed, as is most due, all glory and honour, dominion and praise, world without end. Amen.

PART FOURTH.

A SERIES OF PRAYERS,

IN THE

LANGUAGE OF SCRIPTURE.

HEB. iv. 12. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

PRELIMINARY REMARKS.

In introducing this part of the work, we are naturally reminded of the following striking observation of one of the most justly esteemed of our English classical writers, respecting the peculiar excellence of Scriptural language, as a vehicle of devotional sentiments.

"How cold and dead," says Mr Addison, "does a prayer appear, that is composed in the most elegant and polite forms of speech which are natural to our tongue, when it is not heightened by that solemnity of phrase which may be drawn from the Sacred Writings. It has been said by some of the ancients, that if the gods were to talk with men, they would certainly speak in Plato's style; but I think we may say with justice, that when mortals converse with their Creator, they cannot do it in so proper a style as in that of the Holy Scriptures."—Spectator, No 405.

Something of the effect attributed in this passage to the language of Scripture, may, no doubt, be accounted for, from the circumstance of its being that style which we have always been accustomed to hear employed in the most solemn services, and in the most holy places. Still more may be attributed to the impression which we all have of it, as the word of the living God,—given by his inspiration,—and breathing, therefore, an air of solemnity and of dignity from this association, which cannot belong to any other words.

But, independent of these considerations, the style of Scripture is really marked, in its devotional passages, by an elevation and beauty which are quite unrivalled. The Psalms, in particular, abound with expressions of the purest and most fervent piety; and, in general, these compositions are characterized by a depth and grandeur of devotional feeling, which entitle them, not merely as inspired writings, but as specimens of a peculiarly difficult kind of poetry, to the admiration of all intelligent minds.

In the following selection of Scripture passages, the author has been much assisted by Mr Henry's

Method of Prayer,—a small volume containing a great variety of texts, arranged under distinct heads, —though it must be added, that the selection is not always executed with perfect judgment, nor the language of Scripture kept pure.

He has also derived much pleasure from the perusal of a small, but judiciously-executed volume, recently published by Mary Anne Davis, and entitled, Helps to Devotion, entirely in the language of Scripture. The plan of the following collection, however, differs essentially from that of either of these works.

ADORATION.

THE Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all ye his hosts: ye ministers of his that do his pleasure. Bless the Lord, all his works, in all places of his dominion. Bless the Lord, O my soul.*

O Lord, our God, thou art very great, thou art clothed with honour and majesty. Thou coverest thyself with light as with a garment; thou stretchest out the heavens like a curtain; thou layest the beams of thy chambers in the waters; thou makest the clouds thy chariot; thou walkest upon the wings of the wind.†

We worship thee, O Lord, who madest heaven

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* Psalm ciii. 19. † Psalm civ. 1—3.

and earth, the sea, and the fountains of waters;* who spakest, and it was done; who didst command, and it stood fast: who saidst, Let there be light,† and there was light: let there be a firmament, and thou madest the firmament: who didst make all things very good;‡ and they continue this day according to thine ordinance, for they all are thy servants.‖ The day is thine, the night also is thine. Thou hast prepared the light and the sun, —thou hast set all the borders of the earth,— thou hast made summer and winter,§—thou upholdest all things by the word of thy power,¶ and by thee all things consist.**

Thou, Lord, art great in power: thou hast thy way in the whirlwind and in the storm; and the clouds are the dust of thy feet. Thou rebukest the sea, and makest it dry, and driest up the rivers. The mountains quake at thee, and the hills melt, and the earth is burned at thy presence, yea, the world, and all that dwell therein.††

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* Rev. xiv. 7. † Psalm xxxii. 9. ‡ Gen. i. 3. 6, 7.
‖ Psalm cxix. 91. § Psalm lxxiv. 16, 17. ¶ Heb. i. 7.
** Col. i. 17. †† Nah. i. 3, 4, 5.

With thee also is wisdom and strength; thou hast counsel and understanding;* thine understanding is infinite: for thou tellest the number of the stars, and callest them all by their names.† Thou art wonderful in counsel, and excellent in working,‡ wise in heart, and mighty in strength. O Lord, how manifold are thy works! in wisdom hast thou made them all.‖ O the depth of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.§

Thou art good unto all; and thy tender mercies are over all thy works.¶ Thou makest thy sun to rise on the evil and on the good; thou sendest rain on the just and on the unjust.** Thou art merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity, transgression, and sin.†† As the heaven is high above the earth, so great is thy mercy toward them that fear thee; as

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* Job xii. 13. † Psalm cxlvii. 4, 5. ‡ Job ix. 4.
‖ Psalm civ. 24. § Rom. x. 33. ¶ Psalm cxlv. 9.
** Matt. v. 45. †† Exod. xxxiv. 6, 7.

far as the east is from the west, so far hast thou removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him.*

Whither shall we go from thy spirit? or whither shall we flee from thy presence? If we ascend into heaven, thou art there; if we make our bed in hell, behold, thou art there. If we take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead us, and thy right hand shall hold us.† All things are naked and open before the eyes of him with whom we have to do, even the thoughts and intents of the heart.‡ Thine eyes are in every place, beholding the evil and the good. Darkness and light are both alike to thee.‖

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.§ Of old thou hast laid the foundations of the earth,

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* Psalm ciii. 11, 12, 13.

† Psalm cxxxix. 1, 2, 3. 7, 8, 9, 10. ‡ Heb. iv. 12, 13.

‖ Prov. xv. 3. § Psalm xc. 2.

and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old as a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end.*

O Lord, teach me to pray.† Open thou my lips, and my mouth shall show forth thy praise.‡

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* Psalm cii. 24—27. † Luke xi. 1. ‡ Psalm li. 8.

THANKSGIVING

FOR TEMPORAL MERCIES.

THOU art worthy, O Lord, to receive blessing, and honour, and glory, and power, for thou hast created all things, and for thy pleasure they are and were created.* The earth is full of thy riches; so also is the great and wide sea.† The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.‡

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.|| Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof

* Rev. iv. 11. † Psalm civ. 24, 25.
‡ Psalm cxlv. 15, 16. || Psalm civ. 24.

abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof; thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are cloth-ed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.*

Thou madest man at first out of the dust of the ground, and breathedst into him the breath of life, and man became a living soul.† Thou crownedst him with glory and honour, and madest him but a little lower than the angels. Thou hast given him dominion over all thy works; and hast put all things under his feet.‡ And thou hast made of one blood all nations of men to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation.‖ Thou rulest in the kingdoms of men, and givest it to whomsoever thou wilt.§

O come, let us worship and fall down; let us

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* Psalm lxv. 9—13. † Gen. ii. 7. ‡ Psalm viii. 5, 6.
‖ Acts xvii. 26. § Dan. iv. 25.

kneel before the Lord our Maker; for he is our God, and we are the people of his pasture and the sheep of his hand.* Thou art the former of our bodies, which are fearfully and wonderfully made. Thine eye did see our substance, yet being imperfect, and in thy book all our members were written, which in continuance were fashioned, when as yet there was none of them. Thou hast clothed us with skin and flesh, thou hast fenced us with bones and sinews. Thou hast granted us life and favour, and thy visitation preserves our spirits.† Bless the Lord, O our souls; and all that is within us, bless his holy name. Bless the Lord, O our souls, and forget not all his benefits: who forgiveth all our iniquities, who healeth all our diseases; who redeemeth our lives from destruction; who crowneth us with loving-kindness and tender mercies.‡

Surely, O Lord, thou art our Shepherd, we shall not want. Thou makest us to lie down in green pastures: thou leadest us beside the still waters. Thou restorest our souls: thou leadest us in the paths of righteousness for thy name's sake. Yea,

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* Psalm xcv. 6, 7. † Job x. 11, 12. ‡ Psalm ciii. 1—5.

though we walk through the valley of the shadow of death, we will fear no evil: for thou art with us; thy rod and thy staff they comfort us. Goodness and mercy shall follow us all the days of our lives; and we shall dwell in the house of the Lord for ever.*

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* Psalm xxiii.

THANKSGIVING

FOR THE ANCIENT PROMISES, AND PREPARATION FOR MESSIAH.

We thank thee, O Father, Lord of heaven and earth, that thou hast never left thyself without a witness,—but that when man had sinned, thou didst give the promise that the seed of the woman should bruise the head of the serpent;* and that from the beginning sacrifices were appointed, to prefigure the offering up of him who was the Lamb slain from the foundation of the world.

We look back with gratitude to the time when thou didst say unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou

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* Gen. iii. 15.

shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.*

Thou rememberedst the covenant which thou didst make with Abraham, and the oath which thou madest unto Isaac; and didst confirm the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people, thou sufferedst no man to do them wrong; yea, thou didst reprove kings for their sakes.† Thou broughtest them out also from the land of Egypt, and didst spread a cloud for covering by day, and fire to give light in the night. Thou openedst the rock, and waters gushed out. Thou feddest them with manna from heaven, and gavest them the land that flowed with milk and honey.‡

We bless thee, that to thy chosen people thou

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* Gen. xii. 1—4. † Psalm cv. 8, 9, 10, 11, 12, 13, 14.
‡ Psalm cv. 37, 38, 39. 41, 42.

didst give thine oracles,*—that they had the adoption, and the glory, and the covenant, the giving of the law, and the service of God, and the promises.† We bless thee, that at sundry times, and in divers manners, thou didst speak in times past unto the fathers by the prophets,‡—those holy men of God, who spake as they were moved by the Holy Ghost,‖ and prophesied of the grace that should come unto us, testifying before hand the sufferings of Christ, and the glory that should follow.

O the depth both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!§ One generation cometh and another passeth away, but the word of the Lord endureth for ever. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from

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* Rom. iii. 2. † Rom. ix. 4. ‡ Heb. i. 1.
‖ 2 Peter i. 21. § Rom. xi. 33.

the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to free them that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms to serve the Lord.*

Thou hast also given us, by the mouth of thy servants, a sure word of prophecy, saying, Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together.†

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit

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* Psalm cii. 16—23. † Isaiah xl. 1—6.

upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.*

He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief, and we hid as it were our faces from him: he was despised, and we esteemed him not.†

The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of God, and the

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* Isaiah xlii. 1—5. † Isaiah liii. 2, 3.

excellency of our God.* And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; no lion shall be there, nor any ravenous beast shall go up thereon; but the redeemed shall walk there.†

Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

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* Isaiah xxxv. 1—3. † Isaiah xxxv. 7, 8, 9, 10.

THANKSGIVING

FOR THE INCARNATION OF CHRIST.

THANKS be to thy name, O Lord, that to us a Son has been born, to us a Saviour has been given, that the government is upon his shoulders, and that his name is Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of Peace.

Blessed be thy name, that thou hast thus fulfilled the promise, that a virgin should conceive and bear a son, and that when the fulness of the time was come, thou didst send forth thy Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*

Our souls do magnify the Lord, and our spirits rejoice in God our Saviour. For he hath regarded

* Gal. iv. 4.

the low estate of his handmaiden: for, behold, all generations shall call her blessed. For he that is mighty hath done great things for her, and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to the fathers, to Abraham, and to his seed for ever.*

We desire, with grateful hearts, to join the song of those heavenly hosts who appeared, on that night on which the Saviour was born, to the shepherds who kept watch over their flocks; and with them we would exclaim, Glory to God in the highest, on earth peace, good-will to men.†

Lord, now lettest thou thy servants depart in peace, for our eyes have seen thy salvation, which thou hast prepared before the face of all people;

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* Luke i. 46—56. † Luke ii. 14.

a light to lighten the Gentiles, and the glory of thy people Israel.*

Draw near, O our souls, and behold this great sight. The eternal Word has been made flesh, and dwelt among us, and we have beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Without controversy, great is the mystery of godliness, God was manifested in the flesh.†

Blessed be God, that he who came in the name of the Lord to save us, took not on him the nature of angels, but the seed of Abraham; that forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that in all things he was made like unto us, and that he is thus qualified to be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.‡

We believe, O Lord, and are sure, that this is indeed the Christ, the son of the living God;‖ that

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* Luke ii. 29—33.
† John i. 14.
‡ Heb. ii. 11. 14. 16, 17.
‖ John xviii. 37.

it is he that should come, and that we are to look for no other.*

Hosannah to the Son of David, blessed be he who came in the name of the Lord to save us, hosannah in the highest.

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* John vi. 69.

THANKSGIVING

FOR CHRIST'S HOLY LIFE, EXCELLENT DOCTRINE, AND WONDERFUL WORKS, AND FOR THE GREAT TESTIMONIES BORNE TO HIS DIGNITY BY THE FATHER.

It is our consolation, O Lord, to be assured, that he who came from the Father to save us, was holy, harmless, undefiled, and separate from sinners;* that in him there was no guile, neither was any deceit found in his mouth; that he was meek and lowly in heart;† that he considered it to be his meat and drink to do the will of him who sent him, and to finish his work;‡ that he humbled himself for the salvation of his brethren of the flesh; and that when he was reviled, he reviled not again,

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* Heb. vii. 26. † Matt. xi. 29. ‡ John iv. 34.

but committed himself to him who judgeth righteously.*

To all thy dispensations also he was resigned. Father, said the beloved Son, when his sweat fell like drops of blood to the ground, Father, if it be possible, let this cup pass from me: nevertheless, not my will, but thine be done.† O Father, into thy hands I commit my spirit.‡

May the same mind be in us that was also in Christ; who, being in the form of God, and thinking it not robbery to be equal with God, yet made himself of no reputation, and took upon him the form of a servant; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.‖ Like him, may we be meek and lowly in heart, ever going about doing good, bearing all things,—believing all things,—hoping all things,—enduring all things,§—and thinking it our highest honour to be fellow-workers with God, for the good of his chosen.

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* 1 Pet. ii. 21—23. † Matt. xxvi. 39.
‡ Luke xxiii. 46. ‖ Phil. ii. 5. § 1 Cor. xiii. 7.

May we be transformed into the image of Christ, from glory to glory, even as by the spirit of the Lord;* and though now we see him not, yet, believing, may we rejoice with joy unspeakable, and full of glory.†

We give thee thanks, O Father, for the gracious words which thou gavest unto thy Son to deliver unto us. We bless thee that the Spirit of the Lord was upon him, and that he was thereby anointed to preach the gospel to the poor; he was sent to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord.‡ Surely never man spake like this man. He came preaching repentance and remission of sins; and the great message which thou gavest unto him was, that the kingdom of heaven is at hand.

Blessed also be thy name, that no man could have done such works as he did, except God had been with him. The blind received their sight, the lame walked, the lepers were cleansed, the deaf

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* 2 Cor. iii. 18. † 1 Pet. i. 8. ‡ Luke iv. 18.

heard, the dead were raised up, and the poor had the gospel preached unto them.* Truly this man was the Son of God.

Thou also, O God, didst make bare thy holy arm for the glory of thy Son. For when Jesus also was baptized of John in Jordan, and went up straightway out of the water, behold, the heavens were opened, and the Holy Ghost, like a dove, alighted upon him; and a voice from heaven was heard, saying, This is my beloved Son, in whom I am well pleased.†

And he took Peter, and James, and John, unto a mountain apart to pray; and his face did shine as the sun, and his raiment became white as the light: and Moses and Elias talked with him; and a voice from a bright cloud was heard, saying, This is my beloved Son, in whom I am well pleased; hear ye him.‡

And he took with him his three disciples into a garden, and began to be sorrowful and very heavy;

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* Matt. xi. 5. † Matt. iii. 16, 17.

‡ Matt. xvii. 2, 3, 4, 5.

and there appeared unto him an angel of God strengthening him.*

Lord, we believe that this is indeed the Christ that should come into the world. Increase our faith, and grant us all peace and joy in believing, for thy name's sake.

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* Matt. xxvi. 38.

THANKSGIVING

FOR THE DEATH OF CHRIST.

WORTHY is the Lamb that was slain to receive power, and riches, and strength, and honour, and glory, and blessing; for he was slain, and hath redeemed us to God by his blood.*

Herein, indeed, God commendeth his love to us, in that while we were sinners, Christ died for us, that we might be reconciled to him by the death of his Son.† Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins; and not for ours only, but for the sins of the whole world.‡ But he tasted death for every man, that through death he might destroy him that had the power of death, that is, the devil.§

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* Rev. v. 9. 12. † 1 John iv. 10. ‡ John ii. 2.
§ Heb. ii. 9. 14.

We bless thee, that by one offering he hath perfected for ever them that are sanctified,*—that he hath finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed; for thou, O Lord, hast laid on him the iniquity of us all.†

This, O Lord, is our joy and rejoicing, that Christ Jesus, thy beloved Son, having appeared once in the end of the world to put away sin by the sacrifice of himself, he did, by the Eternal Spirit, offer himself without spot unto God; and, by his own blood, entered in once into the holy place, having obtained eternal redemption for us.‡

Thanks be unto God, that Christ is our peace, who hath broken down the wall of partition between Jew and Gentile, and hath made of himself one new man, that he might reconcile both unto

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* Heb. x. 14. † Isaiah liii. 5, 6. 10.

‡ Heb. ix. 12. 26.

God in one body, by the cross, having slain the enmity thereby.*

Salvation and blessing, and honour and glory, be unto him who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God.†

O the height and depth, the length and breadth, of the love of God in Christ Jesus, it passeth understanding.‡

Help us, O Lord, to bear continually about with us the dying of the Lord Jesus; by his cross may the world be crucified to us, and we unto the world; and as he died for our sins, may we also die with him to all sinful affections.§

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* Eph. ii. 14, 15, 16. † Rev. i. 5, 6.

‡ Eph. iii. 18. § Gal. v. 24.

THANKSGIVING

FOR THE RESURRECTION OF CHRIST.

ONE generation passeth away, and another generation cometh.* Our fathers are dead, and the prophets have not lived for ever;—we also shall soon be gathered to our fathers, and the place that now knows us shall know us no more for ever.

But blessed, O God, be thy name, that though a man die he shall live again,—that the hour is coming when all that are in their graves shall hear the voice of the Son of God and live,†—and that, when the earthly house of our tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

We thank thee, O Lord our Father, that as thou gavest Jesus Christ thy Son to die for our

* Eccles. i. 4. † John v. 28.

offences, he was also raised again for our justification,*—that he is risen as the first-fruits of them that sleep,†—and that as Jesus died and rose again, them also that sleep in Jesus will God bring with him.

Blessed, therefore, be thy name, that though he was dead he is now alive, and liveth for evermore, and hath the keys of hell and of death,‡—and that for this end he died, and rose and revived, that he might be the Lord both of the dead and of the living.

Come, let us see the place where the Lord lay. He is not there, but he is risen as he said:—for God did not suffer his Holy One to see corruption, but loosed the pains of death, because it was not possible that he should be holden of them; and thus hath God declared to all men, that the same Jesus who was crucified is both Lord and Christ.§

Enable us, O Lord, to keep holy the Sabbath-day; because on this day Jesus our Lord came

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* Rom. iv. 28. † 1 Cor. xv. 23. ‡ Rev. i. 18.
§ Acts ii. 24. 31. 36.

forth from the place where he was laid,—and hath thus signified to us, that we all also shall be made alive,—but every man in his own order,—Christ the first-fruits, afterwards they that are Christ's at his coming.*

* 1 Cor. xv. 20. 22, 23.

THANKSGIVING

FOR THE ASCENSION OF CHRIST.

We look back, O Lord, with gratitude and wonder, to that day, when he who bore our sins in his own body on the tree, and who came forth from the dead as the Captain of Salvation, led out his disciples as far as to Bethany; and we thank thee, that, while he blessed them, he was taken up, and a cloud received him out of their sight.*

He is now gone into Heaven, and is set down at thy right hand,—angels, principalities, and powers, being made subject unto him.†

We bless thee, that in thus ascending up on high he went into the temple that is above, as our forerunner, there to appear in the presence of God for us,—and that he has received gifts for men, even

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* Acts i. 9. † 1 Peter iii. 22.

for the rebellious, that the Lord God might dwell among them.*

But, especially, we bless thee, that Jesus our forerunner is gone to prepare a place for us,—and that, though whither he is gone we cannot follow him now, we shall follow him hereafter, if we do his will, when he shall come again to receive his redeemed to himself,—that where he is, there they may be also.†

Enable us, O Lord, to set our affections, not on the things of this earth, but on those things that are above, where Christ sitteth at thy right hand,—and so to follow the example of Christ, that when we also are raised from the dead, it may be to go with him to life everlasting.

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* Psalm lxviii. 18. † John xiii. 36.

THANKSGIVING

FOR THE PRESENT GLORY OF CHRIST.

We bless thy name, O thou who rulest over all, that because Jesus our Lord humbled himself, and became obedient unto death, even the death of the cross,—therefore thou hast also highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, and every tongue confess that he is Lord, to the glory of God the Father.*

It is our consolation to know, that all power is given unto him in heaven and on earth,†—and that as he himself, in the days of his flesh, suffered, being tempted, he is able to succour all those that are tempted.‡

We bless thee, that we have now an advocate with the Father, Jesus Christ the righteous, who is

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* Phil. ii. 8. 10. † Matt. xxviii. 18. ‡ Heb. ii. 18.

able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them.*

Salvation, and blessing, and glory, and power, be unto him that redeemed us by his blood, and hath made us kings and priests unto God for ever. His name shall endure for ever: his name shall be continued as long as the sun. Men shall be blessed in him. All nations shall call him blessed. And blessed be his name for ever: and let the whole earth be filled with his glory.†

Seeing, then, that we have an High Priest, who is passed into the heavens, grant that we may come boldly to the throne of grace, that we may obtain mercy to pardon, and grace to help us in time of need.‡ Amen.

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* Heb. vii. 25. † Psalm lxxii. 17—20.

‡ Heb. iv. 16.

THANKSGIVING

FOR THE PROMISE OF CHRIST'S SECOND COMING.

We thank thee, O God, that the patriarchs saw afar off the day of Messiah, and were glad; and we bless thee, that to us also a great prospect has been given,—that he who came in the name of the Lord to save us, will come again, the second time, without sin unto salvation.

Verily, O Lord, thou hast appointed a day, in the which thou wilt judge the world in righteousness, by that man whom thou hast ordained.*—For we know, that in that day the Lord Jesus shall be revealed from heaven in flaming fire, with his mighty angels, to take vengeance on them that know not God, and that obey not the gospel of

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* Acts xvii. 31.

our Lord Jesus Christ.* But he shall also come to be glorified in his saints, and to be admired in all them that believe.

Thou, O Lord, wilt then separate the righteous from the wicked: for in that day the Son of Man will send forth his angels to gather out of his kingdom all things that offend, and them that do iniquity, and to gather together his elect from the four winds of heaven;†—and then shall the righteous shine forth as the sun in the kingdom of their Father.‡

And now, O Lord, we look, according to thy promise, for new heavens and a new earth,—when Christ shall have delivered up the kingdom to the Father, and God shall be all, and in all.—Hallelujah! for the Lord God Omnipotent reigneth.

Come, Lord Jesus, come quickly; and may we so live, that, at thy second coming to judge the world, we may be enabled to say, Blessed is he that cometh in the name of the Lord.§ Amen.

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* 2 Thess. i. 7, 8. 10.
† Matt. xiii. 44.
‡ Matt. xxiv. 31.
§ Matt. xxiii. 39.

THANKSGIVING

FOR THE PROMISE OF THE HOLY SPIRIT.

THE wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom like the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it,—the excellency of Carmel and Sharon. For in those days, O Lord God, thou hast promised to pour out thy Spirit upon all flesh.*

In the beginning, thou movedst upon the face of the waters, and didst make all things very good;† —and thou hast also promised to blow with thy spirit over the heart of man, that it may bring forth fruit unto everlasting life.

Blessed be thy name, that in the day appointed

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* Acts ii. 17. † Gen. i. 2. 31.

by thy wisdom thou didst signify this thy gracious purpose, by descending as a mighty rushing wind which filled all the house where the servants of thy Son were assembled;*—and blessed be thy name also, that thou still sendest forth thy quickening Spirit, and art daily renewing the face of the earth.†

We thank thee, O Father, that when our Redeemer ascended to thy right hand, he promised the Comforter to lead his followers into all truth, to take of his, and to show it unto them.‡

Blessed be God for the signs and wonders, and divers miracles and gifts of the Holy Ghost, with which thou didst bear witness to the great salvation.§—And blessed be God for the assurance, that as earthly parents, though evil, know how to give good gifts to their children, our heavenly Father will give the Holy Spirit to them that ask him,‖—that Holy Spirit which is the earnest of our inheritance until the redemption of the purchased possession.¶

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* Acts ii. 2. † Psalm civ. 30. ‡ John xvi. 7.
§ Heb. ii. 14. ‖ John xi. 13. ¶ Isaiah liv. 10.

Blessed God, grant us all this good gift,—that in all things we may do thy will, and be well-pleasing in thy sight, for Christ's sake. Amen.

THANKSGIVING

FOR THE HOLY SCRIPTURES.

WE bless thee, O our God, that unto us thou hast given the word of reconciliation,*—and that though no man hath seen God at any time, thou hast yet spoken unto us by a voice from heaven,†—and hast declared unto us all things that pertain to life and salvation.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine

* 2 Cor. v. 19. † John v. 18.

gold: sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned, and in keeping of them there is great reward.*

We thank thee, O Father, that we hear in our own tongue the wonderful works of God; for thou hast put thy word into our hands, and into our mouths; and in it we have eternal life revealed,—and it testifies of thy Son.†

We bless thee, that all scripture has been given by inspiration of God,—and is profitable for doctrine,—for reproof,—for correction,—and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work.‡

And thou, O Lord, hast given unto us a sure word of prophecy, unto which it becomes us to take heed,—as unto a light shining in a dark place,—until the day dawn, and the day-star arise in our hearts.§

We thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast

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* Psalm xix. 7—12. † John v. 19.

‡ 2 Tim. iii. 16. § 2 Pet. i. 19.

revealed them unto babes: even so, Father; for so it hath seemed good in thy sight.*

O Lord, open thou our eyes, that we may behold wondrous things in thy law.†

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* Luke x. 21. 24. † Psalm cxix. 18.

THANKSGIVING

FOR CHRISTIAN INSTITUTIONS AND ORDINANCES.

BLESSED be the Lord God of Jacob, that the tabernacle of God is with men,*—that he hath set his sanctuary in the midst of them,†—and will dwell with them for ever.

Enable us, O our God, to call the Sabbath a delight,—the holy of the Lord, and honourable,—not seeking our own pleasure,—nor thinking our own thoughts,—nor speaking our own words, on thy holy day.‡ But may we ever be in the spirit on thy day; and do thou, O Lord, grant us thy blessing.

We have all been baptized in thy name, and dedicated to thy service. Grant that we may be washed, and justified, and sanctified by the Spirit

* Rev. xxi. 3. † Ezek. xxxvii. 26.

‡ Isaiah lviii. 13.

of God, and by the blood of Christ; and, like new-born babes, may we desire the sincere milk of the word, that we may grow thereby.*

Thou hast also, O Lord, prepared a table before us,†—and hast called us to sit down with thy Son, that we may eat of his bread and drink of his cup, —and that, amidst the wearisome journey of this life, our souls may be refreshed and live.

Help us, O Lord, to pay that which we have vowed; and having feasted on that wine which is on earth the pledge of thy forgiving grace, may we all drink it new in the kingdom of God.‡

Now unto thy name, Father, Son, and Holy Ghost, be glory, dominion, and praise, for evermore. Amen.

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* 1 Pet. ii. 2. † Psalm xxiii. 5.

‡ Matt. xxvi. 29.

CONFESSION OF SIN.

O LORD our God, we are ashamed, and blush to lift up our faces before thee,*—for thou art of purer eyes than to behold iniquity, and canst not look upon sin;†—the heavens are not clean in thy sight,—and thou chargest thine angels with folly.‡ How then shall we, who are sinful dust and ashes, be just before God,§—for our iniquities are increased over our heads, and our trespass is grown up unto the heavens.

To us belong shame and confusion of face, because we have sinned against thee.‖ Behold, O Lord, we are vile; what shall we answer thee?—We will lay our hand upon our mouths, and our mouths in the dust, crying out, Unclean, unclean.¶ If we should justify ourselves, our own mouth

* Ezra ix. 6. † Heb. i. 13. ‡ John iv. 18.
§ John ix. 2. ‖ Dan. ix. 8. ¶ Lev. xiii. 45.

would condemn us. If we should say, We are perfect, that also would prove us perverse. If thou shouldst contend with us, we could not answer thee for one of a thousand of our faults.*

Behold, O Lord, we were shapen in iniquity, and in sin were we conceived,†—and every imagination of the thoughts of our heart is only evil, and that continually.

We have sinned, O Father, against heaven and before thee, and are no more worthy to be called thy sons. Our childhood and youth were vanity,‡ and our gray hairs are laden with sin. As a fountain casteth out her waters, so do our hearts cast out wickedness;§—and this hath been our manner from our youth up, that we have not obeyed thy voice.

We confess before thee the pride of our hearts; for we have thought of ourselves more highly than we ought to have thought, and have not walked humbly with our God.‖

We have not restrained our spirits from being

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* Job ix. 3. 20. † Psalm l. 5. ‡ Eccles. ix. 18.
§ Jer. vi. 7. ‖ Micah vi. 8.

angry, but wrath hath rested in our bosoms.* We have spoken unadvisedly with our lips, and have not imitated the meekness and gentleness of Christ.

Our affections have not been on things that are above, but on things of the earth. We have not sought first the kingdom of God and his righteousness,† but have lived as if a man's happiness consisted in the abundance of the things which he possesses.

We have made provision for the flesh, to fulfil the lusts thereof, even those deadly lusts which war against the soul.‡

When thou hast chastised us, we have murmured against thee,—and have despised the chastening of the Lord.§ We have grieved thy Holy Spirit.

We have been verily guilty concerning our brethren; for we have not put on charity, which is the bond of perfectness,‖—but have been full of wrath, malice, and all unkindness.

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* Prov. xiv. 7. † Matt. vi. 23. ‡ 1 Pet. ii. 11.
§ Prov. xix. 3. ‖ Col. iii. 14.

We have forgotten the God that made us, and lightly esteemed the Rock of our salvation.

The whole head is sick, and the whole heart faint. In us dwelleth no good thing. What shall we answer unto thee, O thou Preserver of men!

Blessed be thy name, that thou, the Lord our God, art gracious and merciful, slow to anger, and of great kindness, not willing that any should perish, but that all should turn unto thee and live.* And blessed be thy name, because thou hast assured us, that when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive.

Have mercy upon us, O Lord, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin.†

Thou desirest not sacrifice, else would we give it thee; thou delightest not in burnt-offering.—The

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* Exod. xxxiv. 6. † Psalm li. 2.

sacrifices of God are a broken spirit,—a broken and a contrite heart, O God, thou wilt not despise.*

Create in us clean hearts, O God, and renew right spirits within us. Cast us not away from thy presence, and take not thy Holy Spirit from us.†

Who can tell how oft he has offended. O cleanse thou us from secret faults. Keep back thy servants also from presumptuous sins. Let them not have dominion over us.‡

Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our Redeemer.§

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* Psalm li. 19.
† Psalm li. 10—12.
‡ Psalm xix. 12, 13.
§ Psalm xix. 14.

PRAYER

FOR STRENGTH TO PERFORM ALL DUTY.

TEACH us thy way, O Lord, and lead us in a plain path.* Order our steps aright, and let no iniquity have dominion over us.† Create in us a clean heart, and renew within us a right spirit. Write thy law in our hearts, and put it in our inward part,‡ that we may be the epistles of Jesus Christ, written by the spirit of the living God, not on tables of stone, but on fleshly tables of the heart,§ that the law of God being in our heart, none of our steps may slide; but that we may delight to do thy will, O our God.

Make us wise unto that which is good, and simple concerning evil,‖—holy in all manner of conversation,¶—slow to speak,—slow to wrath,**

* Psalm xxviii. 11. † Psalm cxix. 33.
‡ Heb. viii. 10. § 2 Cor. iii. 3.
‖ Rom. xvi. 19. ¶ 1 Peter i. 5. ** James i. 19.

—and guide our feet into the way of peace.* Search us, O God, and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us, and lead us in the way everlasting.†

Enable us to work the work of him that sent us into this world, while it is day, because the night cometh, wherein no man can work; and whatever our hands find to do, may we do it with all our might, seeing there is no work nor device in the grave, whither we are going.‡ Let us not be slothful in business, but fervent in spirit, serving the Lord. steadfast and immoveable, always abounding in the work of the Lord, knowing that our labour shall not be vain in the Lord. Make us zealously affected in every good work: and what we do, may we do it heartily, as unto the Lord, and not unto men.§

O Lord, deliver us from every evil work, and preserve us to thy heavenly kingdom. Keep us from falling, and present us faultless and blameless at last before thy presence, with exceeding joy.‖

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* Luke i. 79. † Psalm cxxxix. 23. 25.

‡ Eccl. ix. 10. § Col. iii. 23. ‖ Jude 24.

Make us to increase in love, one toward another, that our hearts may be established, unblameable in holiness, before God, even our Father, at the coming of the Lord Jesus Christ.

If Satan should at any time desire to have us, that he may sift us as wheat, Lord, let not our faith fail us.

While we are in the world, let us be kept from the evil, and sanctified through thy truth.

Be thou as the dew unto us, that we may grow as the lily, and cast forth our roots as Lebanon; that our branches may spread, and our beauty be as the olive tree.* And let the Sun of righteousness arise upon us with healing on his wings.

Teach us so to number our days that we may apply our hearts unto wisdom.† May we be always ready, with our loins girded, and our lamps burning, because the Son of man cometh when we think not. Let goodness and mercy follow us all the days of our lives, and after death receive us to glory; for Christ's sake. Amen.

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* Hosea xiv. 5, 6. † Psalm xc. 12.

PRAYER

IN TIME OF AFFLICTION.

HEAR us when we call upon thee, our King, our God, and stretch forth thy hand from thy sanctuary to deliver us from our great sorrows. Thou, O Lord, hast brought us low,—our souls melt for heaviness;* fearfulness and trembling are come upon us, and a horrible dread hath overwhelmed us.†

Blessed be thy name, that, as a father pitieth his children, so the Lord pitieth them that fear him: for thou knowest our frame,—thou rememberest that we are dust. As the heavens are higher than the earth, so are thy thoughts than our thoughts; as far as the east is from the west, so far wilt thou remove our transgressions from us.‡

O Lord, rebuke us not in anger, neither chasten

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* Psalm cxix. 28. † Psalm lv. 5.

‡ Psalm ciii. 11, 12.

us in thy hot displeasure. Have mercy upon us, O Lord, for we are weak. Heal us, for we are sore vexed. Return, O Lord, and deliver our souls; save us for thy mercy's sake.*

Help us, O Lord, to remember that affliction cometh not forth out of the dust, neither doth sorrow spring out of the ground.† May we therefore seek unto the Lord, who chastises man for his iniquities, because unto the Lord God belong the issues of life and death.‡

Lord, show us wherefore thou contendest with us,§ and enable us, in our affliction, to humble ourselves greatly before the God of our fathers,‖ to repent and turn from our every way, and to make our ways and our doings good, that, being judged and chastened of the Lord, we may not be condemned with the world.¶ By the sadness of the countenance may the heart be made better.**

Father, if it be possible, let this cup pass from us,—nevertheless, not our will, but thine, be

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* Psalm iv. 1—4. † Heb. xii. 5. ‡ Psalm lxviii. 20.
§ Job x. 2. ‖ 2 Chron. xxxiii. 12. ¶ 1 Cor. xi. 32.
** Eccl. vii. 3.

done.* Perfect that which concerneth us.† Thy mercy, O Lord, endureth for ever. Forsake not the work of thine own hands.

Lord, let patience have her perfect work, that those who are in the furnace of affliction may continue hoping, and quietly waiting for the salvation of the Lord. Let tribulation work patience,—and patience, experience—and experience, hope,—a hope that maketh not ashamed;‡ and may our light afflictions, which are but for a moment, work out for us an exceeding weight of glory.§

Thou, Lord, makest sore, and bindest up,—thou woundest, and thy hands make whole. Though thou causest grief, yet wilt thou have compassion.‖ When afflictions have abounded, consolations have much more abounded.¶ We have had reason to say, that it was good for us that we were afflicted, for before we were afflicted we went astray, but afterwards we have kept thy law.**

Grant, O Lord, that the trial of our faith may

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* Matt. xxvi. 39. † Psalm cxxxviii. 8. ‡ Rom. v. 3, 4.
§ 2 Cor. iv. 17. ‖ Lam. iii. 32. ¶ 2 Cor. ii. 5.
** Psalm cxix. 67. 71.

be found unto praise, and honour, and glory, at the appearing of our Lord Jesus Christ,—whom, having not seen, we love,—in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory. Father, into thy hands we commit our spirits.

PRAYER

IN THE PROSPECT OF DEATH.

My days, O Lord, are appointed,—the number of my weeks is determined. I know that thou wilt bring me to death, and to the house appointed for all living.

The Lord gave, and the Lord taketh away; blessed be the name of the Lord.*

O Lord, bow down thine ear, and hear: open thine eyes, and see† if there be any sorrow like unto my sorrow, wherewith thou hast afflicted me in thy fierce anger.‡ I am made to possess months of vanity, and wearisome nights are appointed to me.§ Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?‖ Remember me, O

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* Job i. 21. † 2 Kings xix. 16. ‡ Lam. i. 21.
§ Job vii. 3. ‖ Job xiii. 25.

Lord, for good; and supply all my need, according to thy riches and glory, by Christ Jesus.

Thou didst at first create man out of the dust of the earth, and madest him a living and immortal spirit; and, in thy good time, thou takest away his breath, and man returneth to the dust as he was, but the spirit unto God who gave it.*

Blessed be thy name, that Christ is risen, as the first fruits of them that sleep;† and if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him.‡ Therefore, O my God, my flesh shall rest in hope.

And blessed be thy name, that, according to thy promise, we look for new heavens and a new earth, wherein dwelleth righteousness; for this corruptible shall put on corruption, and this mortal, immortality; and then shall be fulfilled the saying that is written, Death is swallowed up in victory,—O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be unto

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* Eccl. xii. 17. † 1 Cor. xv. 20.

‡ 1 Thess. iv. 14.

God, who giveth us the victory, through our Lord Jesus Christ.*

Stretch forth thy hand, O Lord, and save me when my heart and my strength fail. And grant that I may receive consolation from the assurance, that neither suffering nor reproach, nor life nor death, nor things present nor things to come, shall ever be able to separate me from the love of God.†

Thou, Lord, art my Shepherd, and thou hast led me by green pastures and still waters all my life long. Thou hast prepared a table before me in the presence of mine enemies. Thou hast anointed my head, and made my cup to run over. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, and thy rod and thy staff shall comfort me. Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever.‡

Whom have I in heaven but thee? and there is none on earth that I desire beside thee. My heart

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* 1 Cor. xv. 53—56. † Rom. viii. 38, 39.

‡ Psalm xxiii.

and my strength fail; but thou, O Lord, art the strength of my heart, and my portion for ever.* Into thy hands, O Father, I commit my spirit.†

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* Psalm lxxiii. 25. † Luke xxxiii. 46.

JOYFUL ANTICIPATION OF A FUTURE LIFE.

THE hour, O Lord, is at hand, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Nevertheless we, according to thy promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

The fashion of this world passeth away; but blessed be the name of God, that, when all present things have been dissolved, those who have been ransomed from sin shall come unto mount Zion,—to the heavenly Jerusalem,—to the general assembly of the church of the first-born,—to Jesus, the Mediator of the new covenant,—to an innumerable company of saints,—and to God the Judge of all.†

There shall be no more need of the sun, neither

* Psalm iii. 10—13. † Heb. xii. 23.

of the light of the moon; but the Lamb, that is in the midst of the throne, shall feed us, and lead us to living fountains; and God shall wipe away all tears from our eyes.*

Now we see through a glass darkly, but then face to face,—now we know in part, but then shall we know, even as we are known. This corruptible shall put on incorruption, and this mortal shall be clothed with immortality.†

The last enemy that shall be destroyed is Death; then shall the Son deliver up the kingdom to the Father, and God shall be all, and in all.‡

Worthy is the Lamb that was slain to receive blessing, and honour, and glory, and power,—for he hath redeemed us unto God, and made us kings and priests unto God for ever.§

Halleluiah, for the Lord God omnipotent reigneth. Amen, and amen.‖

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* Rev. vii. 17. † 1 Cor. xv. 53. ‡ Col. iii. 11.
§ Rev. v. 12. ‖ Rev. xix. 6.

THE END.

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